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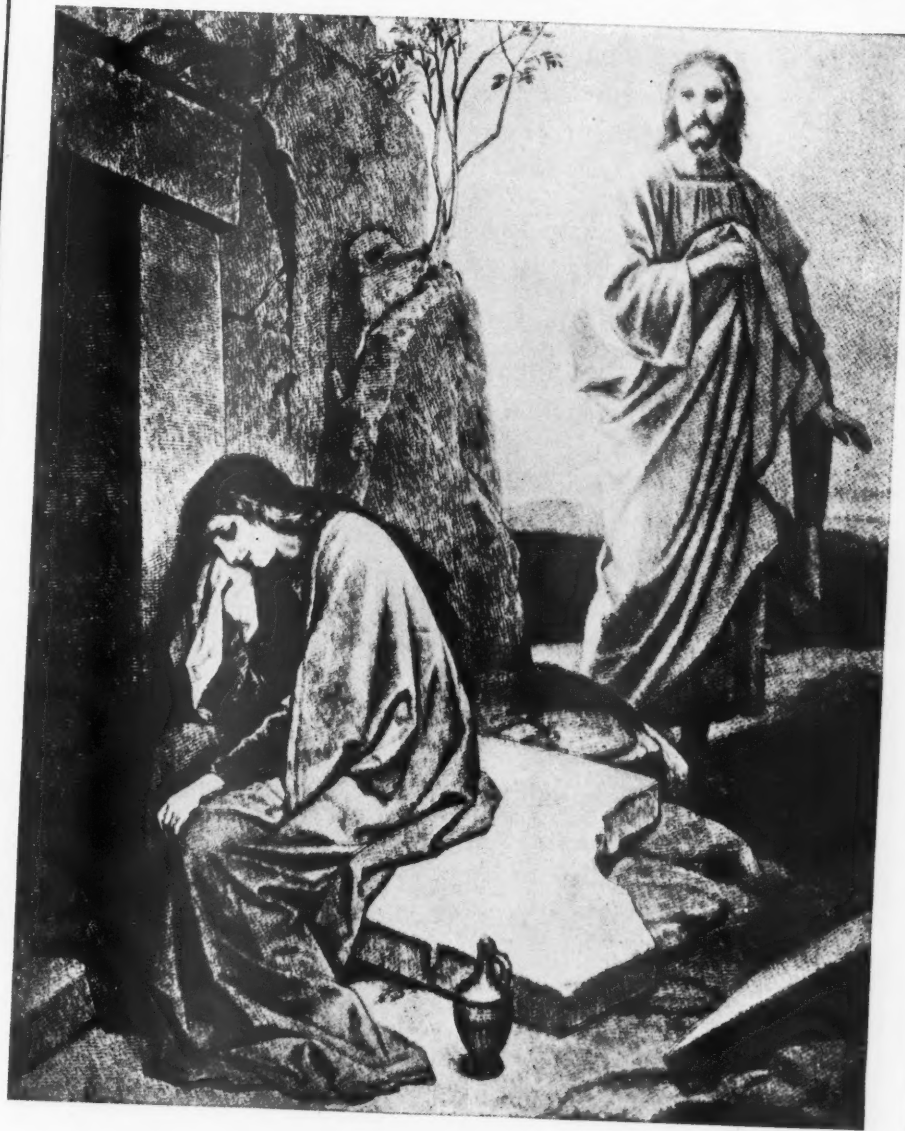
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MISSIONS



Easter Number

APRIL, 1924

EASTER VICTORY OFFERING

At the meeting of the General Board of Promotion in Chicago, February 6th, the following action was unanimously recommended:

That every Church, Sunday School and Young People's Society, every Council of Laymen and every organization of Women, be asked to present to our risen and victorious Savior a great EASTER VICTORY OFFERING, to be used in the completion of the New World Movement.

It is altogether fitting that we should choose the greatest day in the Christian calendar, the triumphant festival of our faith, both to achieve and to celebrate the completion of the special task undertaken five years ago.

Many churches are planning at Easter time to secure the balance needed to pay in full the amount of their original pledges. Others will make an offering over and above the amount originally pledged.

A special envelope, printed in colors, has been prepared for distribution to the churches and can be had free by applying to your State office. Prompt action in obtaining a supply is urged and also in laying plans to bring out the largest possible attendance at the Easter services. We want to kindle an enthusiasm that will not only give us the victory we seek, but cause all Baptists to share in it.

Let this Easter be remembered as the day when every Baptist gave sacrificially.

NEW WORLD MOVEMENT COMPLETION CAMPAIGN

276 Fifth Avenue, NEW YORK CITY

QUESTION BOX

(Answers found in this issue)

1. Where did King Albert of Belgium lay a cornerstone?
2. Who was asked for \$750 and sent \$950 in reply?
3. What great American event took place when William Carey was 23?
4. In what country are 97% of the inhabitants illiterate?
5. What does "bingwele" mean?
6. Where is Veltrusy, and what important institution is located there?
7. Who was John Tappan?
8. At what place in Central America have we a Boys' Home Mission School?
9. How much did the Negro students in home mission schools pay for their education in 1923?
10. In what school was the student who thought the Golden Gate was in heaven?
11. Where was a workhouse converted into a residence and why?
12. Who said the following and where? "We count it a joy to suffer persecution for Christ's sake."
13. According to the last census of _____, _____ people now live in that country. Fill in the name and number.
14. Who was Chairman of the Home Mission Board for 13 years?
15. Who sent a box of 12 children's aprons to the Judson Neighborhood House in New York?
16. What took place in Lall Bazar Chapel?
17. Where was a kitchen and a dining room used for evangelistic meetings and how many decided for Christ?
18. "There were 43 less cartridges." Who said it and under what circumstances?

NOTE.—Question 18 was not answered in February issue. Credit will be given.

PRIZES FOR 1924

Owing to the amount of correspondence and time involved in allowing winners of first prizes to select a prize book, the award this year will be as follows:

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1925, to receive credit.

SINGLE ANNUAL SUBSCRIPTION, \$1.25. IN CLUBS OF FIVE OR MORE, \$1.00. TO MINISTERS, \$1.00. FOREIGN POSTAGE, 35c. EXTRA; CANADIAN, 25c. EXTRA.

MISSIONS and *The Baptist*, Combination Subscription, only \$3.00.

A Special Word to Subscribers

WHEN you receive notice that your subscription has expired, renew it at once, if you have not already done so; use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label. Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change. Make all Checks, Postal or Express Orders payable simple to MISSIONS.

VOL. 16

MISSIONS

No. 4

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST
AT 18410 JAMAICA AVE., JAMAICA, NEW YORK

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

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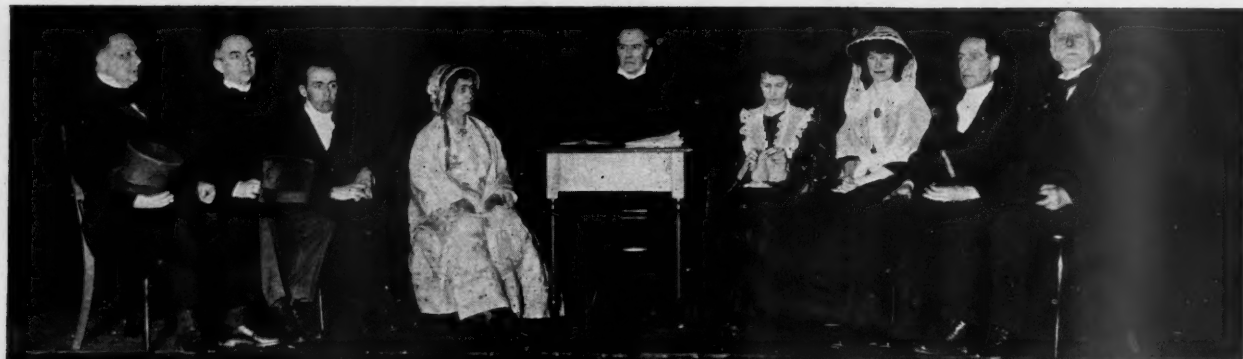
PUBLISHED BY THE GENERAL BOARD OF PROMOTION OF THE
NORTHERN BAPTIST CONVENTION AT 18410 JAMAICA AVE.,
JAMAICA, N. Y.

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

Application pending for transfer of entry from the Post Office at New York City to Jamaica, N. Y.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



CENTENNIAL PAGEANT-EPIISODES I, II, III, AND EPILOG. (SEE PAGE 203)

MISSIONS

VOLUME 15

APRIL, 1924

NUMBER 4

What You Will Find in This Issue



MISSIONS for April calls attention by its cover to the fact of Easter. The Empty Tomb and the Risen Christ bring home the fact and truth that have irradiated life since our Lord became the Resurrection and the Life and brought immortality to light. The page of Thoughts for Easter Tide further emphasizes the birthday of a new hope. This is a good time to study anew the life of the Master as recorded in the Gospel of John.

Our leading article on Lyman Jewett and the Ongole Mission is the kind of missionary history we like to give our readers. Mrs. Clough is not only a gifted writer, but she is here able to introduce personal reminiscences, for she is writing the story of which she was a part during many years. We hope for further chapters.

The celebration of the American Baptist Publication Society's one hundredth anniversary next claims attention, and the days at Philadelphia are concisely but sympathetically reported, while the portraits show the leaders in its personnel. One of the most interesting features of the celebration, not covered in the report, was the luncheon given by the Board of Managers to the entire company of employees of the Society, nearly 500 in number, including those at Headquarters and the Printing House. This was on Wednesday at the City Club, and was an occasion of great enjoyment, with fitting addresses of congratulation. The Society has a loyal corps of workers, some of them reaching back well toward a half century of service. In Secretary Brink they have a leader who inspires the whole establishment with good will and the spirit of fellowship.

The Editor reviews the new Life of William Carey by his great-grandson, in an introductory article which will be followed by another, for the volume is altogether too interesting to be done in one, as we feel sure the readers will agree. Coe Hayne follows with the first chapter of one of the best true Americanization stories we have seen, and when the concluding chapter has been given we shall be able to accompany it with an

account of the quite unusual work which the hero is doing. You will not fail to read Highways to the Friendly Heart.

The Editor's Point of View has a point worth noting in regard to prayers one does not wish to have answered, and some suggestions pertinent to the closing of the New World Movement. When this issue reaches you, the final dash and stress of the five-year adventure of faith will be on. Remember that every one counts.

The Punishment of a Brahmin Schoolboy takes us overseas, and The School of the Living Christ sails us back to Nicaragua, but only to cross the Pacific with Dr. Franklin and look at ruined Yokohama and Tokyo, with their brave efforts at reconstruction. The photographs recall the extent of the destruction and bespeak the need of help to rebuild. With the Little Brigade we realize something of what it means for a missionary group to start on a holiday trip in revolutionary Mexico. Miss McVeigh tells us of the Baptist Women in Europe as she saw them on her Stockholm tour. Dr. Joseph Taylor describes getting home, after being In Peril of Robbers in West China. Mr. Wood recounts his Call to Haiti, where the Home Mission Society has a new work after a century's lapse—this being reported also on another page. The Home Mission Board's meeting in Detroit with the State and City organizations is well reported. A live city it is, with Baptists as lively as anything in it.

A feast, but scarcely halfway through. Other features are Looking Backward, Progress among Other Denominations, the Robert Morrison Centennial, the World Field, News and Notes of the Societies, the New Books, Missionary Education news, the W. W. G., C. W. C., Open Forum, Junior Art Page, Puzzle Page, and the advertising pages which have something worth while to advertise, for we take nothing common.

Looking over an issue of MISSIONS, with its 64 pages of fine typography, its good paper, carefully chosen illustrations, and variety of reading matter, we really think the subscriber is getting nine cents' worth!

Lyman Jewett and the Ongole Mission

By EMMA RAUSCHENBUSCH CLOUGH, Ph.D.



IT WAS said of Lyman Jewett by one of his fellow-missionaries: "He was a holy man, but did not know it; for it was like sunshine, seen and felt but made no noise." An eminently meek man, quiet, peaceable, non-assertive, he formed the link between God and the Telugu Mission, in India, during most of its early, struggling thirty years. He believed in the destiny of it, when as yet men saw it only with the eye of faith. His meekness was of the kind that inherits the earth. It seemed with him a gift bestowed by God, or a grace due to inner training, or both. Men loved him; God was ever near to him. He had visions of that which was to come, and with rare steadfastness he took practical steps to bring his visions to pass.

Of devout New England parentage, reared on his father's farm in Maine, equipped with collegiate and theological training, God gave Lyman Jewett and his wife to the Telugu Mission in the darkest hour of its early history. In 1836 Rev. Samuel S. Day had been sent out as its first missionary. He was joined in 1840 by Rev. S. Van Husen, who was forced by broken health to return to America five years later. Mr. Day begged for another man. It was now ten years since he left America; some one should take his place for a time. No one was sent. He had to leave behind the little church, the attempts at school work and the Mission house. The men whom he placed in charge betrayed the trust, and soon scattered what he had built up. For three years, from 1846-48, the little Mission planted at Nellore was as nearly dead as it could be and yet survive.

For the first time its abandonment was discussed at the Annual Meeting of the American Baptist Foreign Mission Society, at Troy, New York, 1848. Dr. W. R. Williams, on behalf of the Committee to whom the subject was referred, read a report which had for its keynote, "Destroy it not for a blessing is in it." One of the great men of the denomination, a thinker, a scholar, a tower of strength, he was one of the first to strike the prophetic note which became so characteristic of the Mission. Lyman Jewett sat there during that discussion, listening as if his own fate were in the balance. Was he to go to the Telugus, or to one of the Burman Missions? By the vote taken, the Telugu Mission was continued and he was elected to stand for 16 years as the savior of a seemingly lost cause.

The Jewetts sailed to India with Mr. Day, who went alone, leaving wife and children in America. Desolation swept over him when he arrived at the forsaken Mission house in Nellore. He called back the converts and opened again the little school. "Was it right," he asked, "for the Mission to be neglected thus long by the churches in America?" He added, "I look for great things from God for this Mission." But he took it hard. Mrs. Jewett, when telling me of those early years, said that often when all was still in the Mission house, they heard Mr. Day in his room praying for the Telugu Mission, and sometimes words ceased, and groans took their place in the anguish of his soul. She told it to me

reverently, in a hushed tone, as if she and her husband had listened in the outer court, while he was in the inner sanctuary, pleading in his priestly office with God.

Five years later, Mr. Day had to return to America, broken in health, never able to return to India. He did not live to hear that thousands were coming in the Telugu Mission; but he heard of the hundreds, and his soul was satisfied. A few months before he passed away, in 1871, he wrote to Dr. Jewett: "Oh, how many times within a few years, when reading missionary news from our Telugu Mission, I have almost staggered under the weight of the good news and like the disciples on one occasion after the resurrection of their Lord, believed not for joy and wondered!"

With Mr. Day returning to America, in 1853, the question of abandoning the Telugu Mission was once more taken up by the home constituency. At the Annual Meeting of that year a formidable array of men expressed themselves in favor of closing up the Mission, and of sending Dr. Jewett across to Burma, to labor in that more prosperous field of the Society. But what was to be done with the work begun in Nellore? One of the officers of the Society made a powerful speech in which he said, "Who is the man that would write the letter, or carry the message, to that little church of ten members, telling them that the American Baptists have resolved to abandon them?" He would have been the man to write it, and he was manifestly unwilling to do it.

During that debate, some one pointed to the map of Baptist Missions above the platform and called Nellore a "Lone Star." This inspired Dr. S. F. Smith's great poem, "Shine on, Lone Star," written over night, and read to the audience next morning. It was an occasion in Baptist history when men were moved as if by prophetic impulse. That audience could not have endured abandonment. They voted to sustain the Telugu Mission. A year later they sent out Rev. F. A. Douglass and his wife, and then for ten years there was no other reinforcement. The home base moved slowly in those days. There came a time, 40 years later, when they gave—and gave willingly—25 men and \$100,000 in one year to that same Telugu Mission.

The Jewetts were laboring on, out in India, in happy ignorance of the crisis through which the Mission was passing in America. Months later, letters came around the Cape, telling them about it. A friend wrote, "If the Society gives up the Mission, what field shall you take up, Jewett?" Back went the reply, "If the Missionary Society gives it up, Lyman Jewett will remain and work by himself with the Telugus." There was invincible strength there. Again he wrote, "Faith and my conscience tell me that I am not laboring in vain in the Lord." The denominational papers had printed the "Lone Star" poem in full. He cut it out and kept it as something sacred. Years after, he showed it to the right man at the right juncture and it was sent forth on an errand of publicity that blazed a trail, recited and sung, far and wide in the Baptist denomination.

At the end of that year, 1853, which was also a decisive

year in the life of John E. Clough, then 17 years old, the Jewetts with a band of helpers went on tour and were camping some weeks at Ongole. This place was, in a way, a promised land to those early Telugu missionaries. Mr. Day, settling at Nellore in 1840, as a good base of operations, at once turned his attention toward Ongole. A year later he went there on tour. His daughter, for 30 years a missionary among the Telugus, told me that she remembered well how her mother told her that her father came back from that first tour to Ongole greatly impressed with its importance as a strategic place, saying even then that "It would in time make the great center of our Mission, if we could only occupy it." The touring to Ongole had been taken up by one after another of those four early missionaries who preceded the "man for Ongole."

Early the first morning of the new year, 1854, while darkness was giving way to dawn, the Jewetts, with three of their helpers, climbed to the top of one of the low-lying hills surrounding Ongole. There they communed with God, each praying in turn, singing a hymn, repeating Scripture passages. In the light of the rising sun they began to count the hamlets coming into view, many miles in every direction. One of the helpers in later years remembered that Father Jewett in his prayers said, "As the sun is now about to rise and shine upon the earth, so may the Son of Righteousness arise quickly and shine upon this dark land." Stretching forth his hand, he pointed to a piece of ground, close to the main road, on the outskirts of the town, and said, "Would you not like that spot for our Mission bungalow and all this land to be Christian? That day will come."

But the burden on his mind was the *man for Ongole*. Strongly convinced within himself that the man was coming, Dr. Jewett left that hilltop. Twelve years later he had him with him, bringing him from America.

Dr. Jewett did not lose sight of that piece of land which he wanted as a Mission compound at Ongole. A sub-judge, some years later, bought it and cleared it of prickly pear, growing man-high. A gang of prisoners was lent him by the government free of charge. Many years before, in the time of the East India Company, the club of an English regiment had stood here. He built on these foundations with stones carted from the fort of the recently deposed rajah. A lot of teak lumber, floated to the beach, ten miles away, was obtained cheaply. At low cost he built this bungalow, and in it he and his family lived for some years.

The English officials of that region were very friendly in their ways toward the Jewetts, often helping them when they needed funds for their work. Through them Dr. Jewett made known his wish to purchase that property. It passed from one hand to another, till finally it reached him at the low figure of 1,500 rupees for the 11 acres and the bungalow. He went to the bazar and borrowed one-third of the cost to pay in cash, and for the

rest he gave his note. With borrowed money, the premises now were his own.

From the Missionary Society he had nothing to expect. Dr. Warren, then Secretary, had written him when he set forth the prospect of getting that property, "We cannot grant your request." But he added a postscript: "Keep your eye on that house and remember that you have a friend in the Indian Territory."

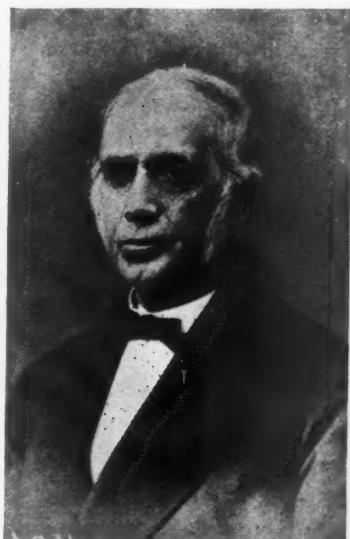
It would be impossible to count all the men and women who lent a hand in the making of the Ongole Mission. The man who now came forward to help out was one of the self-made men of those days. Too poor to continue at school in Boston, he started for the wild West. He made much money. Returning to Boston on a visit, he attended revival meetings, and decided to save his soul by giving of his money to the Lord. He went to the Foreign Mission rooms and said he wanted to pay, for an indefinite time, the salary of a missionary.

Dr. Warren read him some of the names. When he came to Lyman Jewett, he stopped him, repeated the name several times, and said, "I remember his prayers when we were at school together. Yes, I will take him." Thus this man, Reuben Wright, amid all his money-getting, was standing back of Lyman Jewett and the feeble Telugu Mission. When abandonment was proposed, Dr. Jewett could fearlessly decline to move an inch; for he remembered the friend whom God had given him. He could stake out his acres of land in Ongole not only by faith but with hard cash.

He wrote to this friend beyond the Mississippi about the mission property he had purchased with borrowed money. Back came the reply: "My dear Brother, I had some of the Lord's money in my hands and did not know

what to do with it. I had not read more than three lines of your letter before I knew what to do with it. You asked for \$750, and I send you \$950."

This bungalow and compound, thus purchased, became in after years the center of tremendous activities. Thousands had their eyes fixed upon this house; for from this direction came religious and social regeneration that brought upheaval and uplifting into the lives of countless people. Nor did John E. Clough forget the debt he owed to Lyman Jewett because he provided a house for him while yet he himself was at college. Many years after, when Dr. and Mrs. Jewett planted a Mission in Madras and were living in rented bungalows at much discomfort, Dr. Clough, during a short furlough in America, obtained from friends the money for a house in Madras. Dr. Jewett's time to leave India permanently was close at hand, yet the love with which his "son John," as he called Dr. Clough, made known to him that he now had a roof over his head, was one of the benedictions of Dr. Jewett's old age. And then, many years later, when Dr. Clough had come to his last years, he began the project of building a "Jewett Memorial Church" in Ongole. Others did the work of erecting it. And the "Clough Memorial Hospital" stands nearby. Those two men are close together, so far as the buildings to their memory are concerned.



LYMAN JEWETT

It takes a stretch of the imagination to picture the time, nearly a century ago, when Dr. Jewett went about preaching on tour in the region of Ongole. It was unbroken ground. Mrs. Jewett lent me a letter, written to her by her husband when preaching in a town not far from Ongole. It is dated, Tungatur, January 12, 1855. He wrote: "In the cool of the day Nursu and I went to the old stand, under the great tree in the middle of the street, and for a long time preached to a large assembly. We stated with great fulness those glorious truths of Christ's incarnation and his glorious work. I went home greatly comforted in the thought that we had such an opportunity and such minds for the work."

When the Jewetts arrived in America after their voyage of four months, in 1862, they found that the question of abandoning the Telugu Mission had for the third time been before the denomination at the Annual Meeting. Dr. Warren had saved the situation. Just as the vote was to be taken, with every evidence that it would be adverse, he rose up and begged the brethren to wait till they could hear what Brother Jewett, now on the way, had to say. It stayed the vote. They waited for Brother Jewett.

One of his friends said of this home-coming: "For the most part he had received from those for whom he was sacrificing his life, a dreary toleration, sometimes exchanged for open opposition, and if he turned his wearied thoughts to America for rest, he too often found himself only tolerated there. Sometimes he found the Board discussing the abandonment of the Mission; sometimes apologizing to the public for its existence."

He came before the Executive Committee. They asked him what he thought of closing the Telugu Mission. They found him immovable. In most emphatic terms, he declared his determination *never to abandon the Telugu Mission*. The Society may abandon the field, but *he* will have no part in the fearful responsibility involved in that abandonment. He expressed an unwavering faith in the "much people" which God has among the Telugus. He told the Committee that the prayers already sent up to heaven would yet be answered; that the labors, the struggles, the sacrifices and the money thus far laid upon the altar of God for the salvation of the Telugus were not squandered, but would in due season, bring forth a rich harvest. In straightforward words he told those men that if aid was refused him by the Society, then he would return alone, and spend his remaining days among the Telugus.

This was the last time that anybody ever talked of closing up the Telugu Mission. It now became a very different proposition for the men of the Executive Committee. The time was close at hand when it would tax their capacity to keep step with that Mission. The day came, 16 years later, when the Executive Committee and the officers of the American Baptist Foreign Mission Society, in a document signed by them all, called upon the Baptist churches in the land to praise God in their sanctuaries for the wonders he had wrought in the Telugu Mission.

Lyman Jewett's 16 years of holding on were now finished. He did not stand alone in that holding on. There were *two* of them. Little has been said about Mrs. Jewett's part in it all. She was a woman of commanding personality, a born educator. Some of the finest helpers in the Mission were trained by "Mother Jewett."

She was a powerful factor in that whole early story. Those of us who were in the home of the Jewetts in Madras, where they showed a patriarchal hospitality to the younger missionaries, remember how the old doctor leaned on her. What she thought of any subject was of importance to him, and what she wanted often determined his action. With it all, she rested in that irresistible strength which shone from his eyes even in his old age.

Twenty years ago, while in America with Dr. Clough—he in his wheel-chair, crippled by an accident out in India—I talked with a number of men and women who



LYMAN JEWETT ON PRAYER MEETING HILL

had been connected with Dr. Clough and Ongole. I made it a point to go and see Mrs. Jewett, who was living with one of her daughters in Fitchburg, Mass. We talked together of the early years, and she told me much. I got the atmosphere from her which is so essential in the telling of a story.

She told me of herself. She was the daughter of an associate judge, and for her day received an excellent education; at twenty she was already teaching school. With her father she belonged to the Congregational church. Her interest in foreign missions was a part of herself. She offered her services to the Congregational Board, and was accepted, but was asked to wait. Then, while teaching in Brooklyn, she became a Baptist. After a time she wrote to the Baptist Board, asking to be sent to the foreign field. She told me that Dr. Warren sent her a very kind letter, telling her that as there were no agencies available to send out single women, she must wait for some providential opening. It was yet 30 years before the first woman's society was organized with a view to sending women to oriental lands.

It called for great sacrifice in those early years. Few women had the daring in them to go to the ends of the earth, not even if they could go by the side of the man they loved. Often a candidate for service came to the Mission rooms, unmarried, intending thus to sail. The officers told him it would be lonely for him among the heathen; they feared he might faint by the way and soon return home, with little accomplished. Yet they knew the difficulty; even though the woman might be willing,

her parents could not bear the prospect of such separation; it could not be done. Then there was an understanding between the officers of Missionary Societies and the pastors of churches where there was a woman willing to go to the foreign field. Such a pastor was a proud man. He invited the brother to preach in his church. He introduced him to the sister of interests like unto his own. And then, when there was a marriage, it was of a royal kind—the man and the woman thought first of their errand on the King's business, and next of each other.

I remember how I looked at Mrs. Jewett with profound respect, as she told me of the way in which she knocked at the door of two great missionary societies, and was accepted, but told to wait. She did not tell me of the circumstances under which she first met her husband, nor was it for me to ask. That was sacred ground, belonging to her and her children. We were sitting in the room where her honored husband had spent his last years, and where January 7, 1897, he beckoned with oriental gesture, "Come, Jesus, come—He is coming," and went to be with Him. She spoke with all the dignity of her many years of wifehood and motherhood. There was romance in the old days, when soul spoke to soul, and men and women met, impelled by a powerful call from God.

When Dr. Jewett took John E. Clough back to India with him in 1864, those two men stood alone in the Telugu Mission for several years. They were years of

cial matter, refusal was impossible. He never got over the feeling that by travail of soul Dr. Jewett helped to bring him to India and so had won a right to him.

STORIES OF DR. JEWETT

When in 1896-7, I was gathering from the old Ongole preachers their stories, so that they might form part of the history of that mass movement toward Christianity, I found that the memory of Dr. Jewett's visits had lingered here and there. I sent out word that anyone who remembered Dr. Jewett should come and tell me about it. This brought results.

A very old man from Addanki, a town 23 miles north of Ongole, elder of the Baptist church there, came and told me that the Nellore Padre long ago was with them. He asked the men of the hamlet, "Would you not like a school here, that your children may be taught?" When they laughed at him by way of reply, he said, "The day will come when there will be schoolhouses all over this region and here in Addanki also." In later years those men said to each other, "It would have been well for us if we had listened to that Padre, then we too would have been taught as our children are taught today, and would not have lost our chances."

Three Christian elders from Copole, a village three miles east of Ongole, came and said the Nellore Padre one day stood by their idol-shrine and told them that this could do nothing for them. They had spent 200 rupees on this shrine and believed in the power of the idols housed in it. He advised them to give it up. They told him that if anyone else would believe in "this history which he was relating to them," they would join. He said, "Very well, then God will tear down your idol-shrine and put a school here in place of it." Many years later, when that region, 7,000 miles square, was being dotted with Christian schoolhouses, those village elders broke down their idol-shrine, leveled the ground and built a schoolhouse. When it stood there, all finished, the memory of those words came back to them: "Did not that Nellore Padre tell us long ago that this would happen?"

The Ongole bazar was a hard place. Fearlessly Dr. Jewett went and preached where two streets met. The people laughed him in the face and said, "What sort of religion is this? What do we want of it?" Small stones were thrown at him and when the preacher, who always went there with him, urged him to take these offenders to court, he replied before them all, "They are throwing small stones now, maybe by the time I come again, they will have grown strong and be able to throw big stones at me, but even then I'll not prosecute them." That was the meekness of Dr. Jewett. The people said, "He never gets angry, no matter what we do to him! Yet does he expect us to accept his religion?" It was beyond their comprehension. Even among his own countrymen Dr. Jewett stood as one apart, marked by love and gentleness. What could he expect of the class to whom he was here appealing?

Mr. Day had the same spirit toward the Telugus; he met their curses with blessings. A Brahman becoming enraged at his preaching during a temple festival, took off his shoe and struck him repeated blows on the head and face. Mr. Day was not going to prosecute the Brahman, but the Magistrate heard of it and insisted on bringing the case to trial. The Brahman was fined



A MISSION GATHERING ON PRAYER MEETING HILL

absolute peace, such as the Mission never again saw. No clash of opinions was possible between those two men. Dr. Jewett had nothing but the utmost tolerance for the fiery impetuosity of the younger man. As for Dr. Clough, he used to tell young missionaries, who in later years were coming and going at the Mission house in Ongole, that during his year and a half in Nellore, while serving his apprenticeship, he always did everything Dr. Jewett wanted him to do. The young men smiled at him for this, and told him they had no doubt he tried hard enough, but probably with indifferent success. Yet it is a fact, that as the years went by, Dr. Jewett never made a definite request to Dr. Clough but his request was granted at once, and with marked obedience—whether it was to preach some special sermon, or to speak a wise word in some controversy, or to act in some finan-



TEMPLE AT ONGOLE WITH PRAYER MEETING HILL IN BACKGROUND



A CHAPEL-SCHOOL HOUSE IN KANIGIRI

Rs. 500. On another occasion Mr. Day was driven out of the town of Atmakur, where there is now a flourishing mission station. Out on the highway they drove him, and there he stood preaching to the crowd that had gathered. He might have had the villagers punished, he prayed for them instead.

A DIFFERENT TYPE

Dr. Clough was different. Meekness was not one of his outstanding characteristics. During his first months in India, not yet able to talk the Telugu language, he often went with Dr. Jewett to his preaching-places, learning from him the ways of missionary life. They were beautiful, fatherly ways. It is one of the stories, handed down in Nellore, that the two men went one day to the riverside, where people gathered in the cool of the evening, and Dr. Jewett found an audience. A young man began to disturb him, and he overlooked the disrespect with his usual gentleness. Clough soon could stand no more of that. He walked up near to the young man, who suddenly found himself in the river. It was shallow in that place, but the cool water made him sober.

While gathering stories about Dr. Jewett, I was told that one day he was preaching in the bazar to a group of people, when a young Mohammedan took a handful of sand, threw it at him and ran away. He brushed the sand away, and beckoned to the young man: "Come back, I want to tell you about Jesus." I remember well how I went to Dr. Clough's study, where he sat at his desk, and told him of this new instance of Dr. Jewett's devotion to his Master, Jesus. His eyes flashed. He said to me, "If I had been there, that young fellow would have run much faster and farther than he did."

When Dr. Clough began work in Ongole, and went to the bazar to preach, toward evening, the stone-throwing became a feature of it. He told me that they were only pebbles, but they hurt and left a mark. He did not take that quietly; he turned around and asked: "Who threw that stone?" The police inspector requested him to let him know every time he went to the Ongole bazar to preach, that it was necessary to have some constables in the crowd. The tahsildar of Ongole also feared some kind of outbreak. He told the people not to throw stones, that this white man had come to do them good, and that if they did not want to hear about his religion, to pass by quietly without molesting him.

Those hostilities did not cease until, some years later,

he was mauled with bamboo sticks. Reverses fell upon those who did the mauling; they lost cattle and crops; the men of the family died. A superstitious fear fell upon the people in and beyond Ongole. They decided that it was not well to touch that white man. Yet, when the famine was on, he saw one of the men who mauled him among the crowd that came to him for help. "Are you not the man who beat me?" He was. Without another word, rupees were put into his hands. How the Hindus took the measure of the white man in those days! Day, Jewett and Clough were the men of the Telugu Mission who bore evidence of those first clashes between Christianity and Hinduism. After them the attitude changed. Nor was it easy for these messengers of Jesus to place themselves deliberately where hatred animated the crowds, and hostile acts were to be expected. Yet they did it. Americans they were—not without standing in their own country—no other motive could have sent them forth to be pelted with pebbles but their devotion to Jesus, their Master.

Much had been accomplished in the Telugu Mission, when after 13 years of labor the Jewetts turned their faces homeward for the first time. They had three daughters to take with them, who grew into beautiful womanhood. Two little graves were left behind in the Nellore cemetery, their sons, to whom the Indian climate had proved fatal. Mr. Douglass had charge of the interests at Nellore. There were now 30 Christians. Hard at work, they breathed an air of faith and fully expected God's blessing.

Dr. Jewett never brought pressure to bear upon Clough to convince him that he was "the man for Ongole." He let Clough get his own vision. When the two men went to Ongole in 1866, in response to the call from the man who proved to be the forerunner of a mass movement among the outcastes, Clough decided not to wait, as the man lived 40 miles away, and a coolie had to be sent for him. Clough had much to do in Nellore and besides he did not know whether the man would be accepted. Mrs. Jewett said to me: "You see, Mr. Jewett's patience came in there. He was so accustomed to looking after and calling people, that it was unusual to him to have anyone send for missionaries as this man had done."

CLOSE CO-WORKERS

It was Dr. Jewett who remained and waited, and when the man, Yerraguntla Periah, with his wife came, he

taught them and baptized them and rejoiced over their devotion to Jesus. As soon became apparent, by that baptism, Dr. Jewett "put a heavy load upon his 'Son John'"—as Dr. Clough used to say. A multitude entered through the door that had thus been opened.

Then, when the two men saw that one of them must go and settle in Ongole, Dr. Jewett was quite willing to go himself, leaving Clough in Nellore, where he had already been stirring people to a pitch that twice a mob was ready to fall upon the Mission house, because Hindus were leaving their former worship and were listening to him. Dr. Clough said to me in his last years, "Dr. Jewett stood back and gave me complete freedom of choice, as a father would have given to a son." Clough went to Ongole; his destiny called him and nothing could hold him.

He took "the parting hand of dear Brother Jewett," and left him behind in Nellore, and often in subsequent years that quiet, gentle man must have been overwhelmed in spirit by the intensity of action developed by the younger man. As one of the old helpers in Nellore said to me, "the lion-nature came out in him after he settled in Ongole." When Clough found the coming of

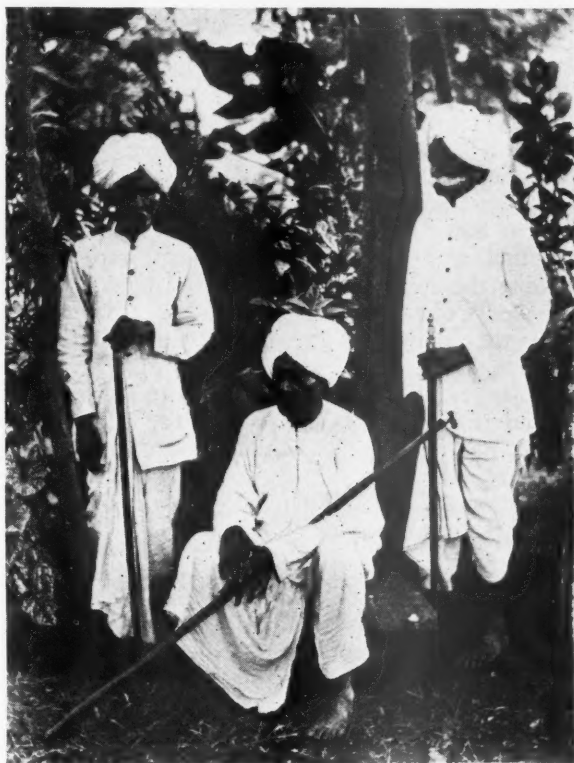
the outcastes had closed the door to the caste people and the days were dark for him, and he wanted to get away, Dr. Jewett sorrowed with him. He wrote to a friend in Madras, "Brother Clough is working on in low spirits." Then, when two years later, 600 were baptized in Ongole in a few weeks, Dr. Jewett wrote to Clough, "All words are swallowed up on hearing of such marvels wrought on your field. May the Lord make the converts in 1870 as many thousands as they were hundreds in 1869. You must now stop and rest awhile and then enter fresh upon a new campaign. If you are tried with unbelief, what do you think of us?" (Jan. 1, 1870.)

Eight years later, the converts came in thousands. The other missionaries insisted Dr. Jewett must now devote himself to Bible translations, giving the Bible in Telugu to the multitudes. He settled in Madras for this work, at the same time building up a Mission in that great city. He needed for this a strong helper, and asked for Tupili Rungiah. Trained from boyhood by the Jewetts, they sent him with the Cloughs, when, in 1866, they began work in Ongole. He was a trusted man by Dr. Clough's side during all the years, including famine and ingathering, being one of the ordained preachers who stood in the Gundlacumma River for hours when 2,222 were baptized in one day, July 3, 1878. When now, in his old age, Dr. Jewett asked Dr. Clough to give him back Rungiah, it was a time when refusal was impossible. Loyal to both men, Rungiah went back to "Father Jewett," because "Father Clough" sent him with his blessing.

DAYS OF GREAT VISIONS

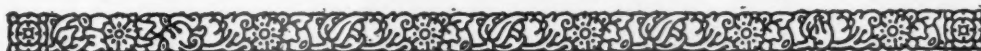
Great days those men saw, yet never greater than when all was yet in the form of visions. Mr. Day began to prophesy when he founded the Mission. Jewett talked year after year of the "much people" soon to come. Clough talked of a "multitude of the elect" as soon as he struck Nellore. Those who knew him then, told me "he talked wild." Timpany, who came three years after Clough, fell into prophesying as soon as he became one of that group. The "being too busy baptizing" to be able to attend to anything else, was one of his visions. With him it died out. The rest knew whereof they spoke. Moreover, there was no more need of visions, for that which those pioneers had seen by faith, was beginning to take form in actual life.

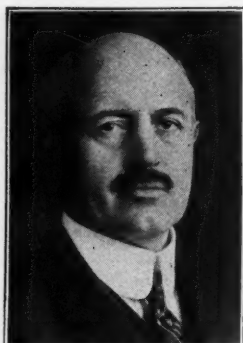
They all have passed on to the larger life. Whether they all have moved forward from glory unto glory, until they are far beyond knowledge of their earthly labors, God only knows, in whose keeping their spirits securely dwell. Perhaps, sometime, in some way, they are not far away from the Mission which has spread out in ways which not even they with their widest vision could have foreseen. Their lives were builded into its foundations. Generations have risen up to call them blessed.



KOLA PEDDIAH, YERRAGUNTALA PERIAH AND PIDATALA PERIAH, WHO WERE AMONG THE FIRST CONVERTS ON THE ONGOLE FIELD

NO ONE LIVING IS SO COMPETENT TO WRITE THIS CHAPTER OF THE ONGOLE MISSION HISTORY AS MRS. CLOUGH, AND SHE CONTEMPLATES THE CONTINUATION OF THE ADMIRABLE AND VALUABLE SERIES, OF WHICH THIS IS THE SECOND PAPER





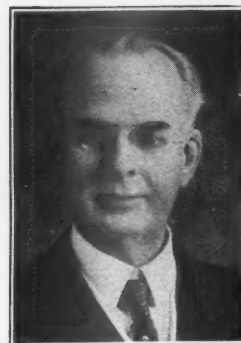
GILBERT N. BRINK, D. D.
General Secretary

The Kingdom and The Printing Press

THE ONE HUNDREDTH ANNIVERSARY OF THE
AMERICAN BAPTIST PUBLICATION SOCIETY
A CENTURY OF EXPANDING SERVICE

PHILADELPHIA, FEBRUARY 25-26, 1924

BY HOWARD B. GROSE



WILLIAM H. MAIN, D. D.
Associate Secretary



WO red-letter days in the history of the American Baptist Publication Society were Monday and Tuesday, the 25th and 26th of February, 1924. For it was just one hundred years before, on February 25th, 1824, that the Baptist General Tract Society was born in the city of Washington; and out of that simple original organization developed the great Society of today, which was now celebrating its centenary with pride and joy. Friends gathered, from far and near, to join in the exercises and congratulations. All the sister societies were represented, together with other denominational organizations. The program was carefully arranged and admirably carried out. The Baptist Ministers' Conference of Philadelphia gave its Monday morning session to the Society. The Philadelphia Baptist Social Union which, by a happy coincidence, was celebrating its fiftieth anniversary, became gracious host to the Society and its special guests, joining celebrations at the banquet table. The First Baptist Church swung wide its doors for the Pageant Monday evening and the Mass Meeting Tuesday afternoon; while Memorial Church gave its spacious auditorium for the dedication of the Tustin Memorial Chapel Car Auto. It was all fitting and worthy of the event, which is saying much—for the rounding of a century of service is and ever will be significant in the life of an institution.

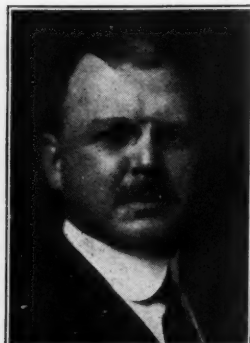
MONDAY MORNING

At the Ministers' Conference, which brought out a very large attendance, President W. S. Booth introduced Dr. Gilbert N. Brink, General Secretary of the Publica-

tion Society, and highly esteemed of all his brethren, in order that he might in turn introduce the chief speaker of the morning, Dr. Charles N. Arbuckle, of Newton Centre, Mass., a vice-president of the Society, and author of the realistic Pageant which formed a striking feature of the celebration. Dr. Arbuckle said he was not so much concerned with what the Society had done in its first century as he was about what it can do in its second. The religious need of the day is the path to be followed. In this day we are seriously discussing what we can do. What Jesus did for the world is not in the germ plasma, but what He puts into our hearts and spirits. The Publication Society is more than a publishing house, it is to show the people of the world how to connect their lives with Jesus; not merely to supply us with food, but to show us how to use it. An address of rare quality, intellectual and spiritual. Resolutions were read expressing the appreciation of the Ministers' Conference, with pledge of continued loyal support. Congratulatory words were spoken by President Evans of Crozer, Drs. Gilmore, Wills, Dodd, Harris, Soars and Russell, and Rev. Messrs. DiDomenica, Gee, Moore and Palmquist. The interesting session closed with the introduction of Society Board members and the heads of various Society Departments. This Conference is noted for its contagious sociability, and there was no lack of enthusiasm. The start was auspicious.

"FOR CHRIST AND THE TRUTH"

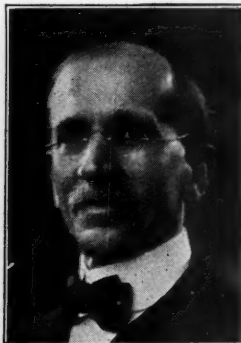
It is not easy to describe adequately the Golden Century Pageant. The ornate audience room of the First Church was crowded, floor and galleries, with an eager



GEORGE L. ESTABROOK
Treasurer



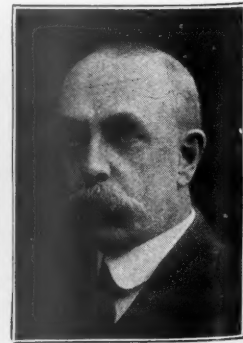
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Vice-President



W. H. GEISTWEIT, D. D.
President



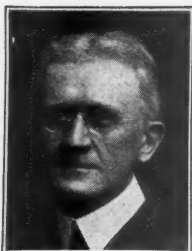
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Chairman of the Board



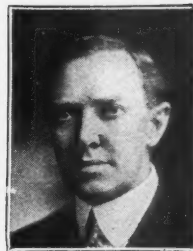
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Bible and Field Sec'y



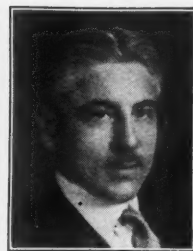
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Social Service



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OWEN C. BROWN, D.D.
Editor S. S. Publications



HARVEY E. CRESSMAN
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Secretary Religious Education

throng. For more than two hours the attention was held intently to the life pictures, vividly delineated. No words could send home the fact and meaning of the birth and work of the Publication Society as this living presentation did. The pictures on page 194 tend to prove this. Dr. Arbuckle, in love with his theme, had produced a masterpiece. And among the large force of Society employees were found gifted persons able to embody the author's ideals and express his ideas. The drilling was thorough, the costumes in fine taste, the performance on the high level of the literary production. I am not given to superlatives, but I was much tempted by the epilog, in which the stately impersonator of Christianity, summoning commissioned messengers, Light, Truth, and Love, to render account of their hundred years' work, receives also the report of the Spirit of the Society, their welcomed ally, and in presence of the cloud of witnesses to the faithful service rendered, places the golden crown on the Spirit's head, with commission for another century of still larger achievement for the Kingdom. It was a thrilling climax, worthy of adjectives of high degree.

This had been most skilfully led up to. The Prolog opened with a spiritual commission, while in the presence of the Spirits of Christianity, Light, Truth, and Love, the trio of black-hued demons fled before their doom. Then Episode I took us into the home of Mr. George Wood in Washington, where we witnessed, realistically, the organization of the General Tract Society by the little group consisting of Mr. and Mrs. Wood, President Staughton of Columbian University, Noah Davis, Obadiah Brown, Editor Knowles, Clarissa Harper and Angela Stowe (delightfully quaint in costume), and Samuel Cornelius, who, of course, had to drop a bunch of tracts from his wonderful bell-crowned hat. The acting was to the life. Episode II transferred us at once to the far frontier, where, in a lonely homestead, was enacted a domestic scene in which the colporter became the center of new joy and hope to the homesteaders and their Indian guests, leaving them with fresh courage, purpose

and a Sunday school. You could see in a flash what this home visitation means. Episode III, with its Proof-reader (Dr. Stevens, the linguistic book editor), and his dream of what the Society's Bible versions in their own tongues mean to the foreign-speaking newcomers, told with equal force and in ingeniously effective way its life-giving story. Episode IV disclosed a debating team gathering material for a discussion of the question whether the Christian Church has outgrown its usefulness and reason for existence; this giving chance to introduce the full sets of social service education literature which furnish abundant argument in defence of the Church. This was bright and also enlightening. Then Episode V set the child in the midst, and in a home scene full of suggestion, with a call on the awakened parents of a bright boy and girl by an up-to-date pastor, acquainted us with the modern Sunday school methods and equipment in a way not to be forgotten, and one that must have stirred many memories. This gave the preparation for the finale, already described. And as Dr. Main announced at the opening that it was intended to be, so it was, from beginning to end, a spiritual exercise, deeply affecting, greatly enjoyed, and by request, free from applause, but not without evidences of appreciation. It is good to know that it will be repeated at Milwaukee.

A DEDICATION SERVICE

Tuesday morning was devoted to the dedication of the Ernest Leigh Tustin Memorial Chapel Car Auto. The Car and its tent were on view at the Memorial Church, where the services were held. Mr. George L. Estabrook, Treasurer of the Publication Society and long a member of its Board, presided, and in his opening remarks paid a noble tribute to a loved fellow-worker gone on before. About forty years ago, he said, there came to Philadelphia, from an interior city of Pennsylvania, a young man, born in a God-fearing family. He lost no time in connecting himself with the old First Baptist Church,



MARK W. ADAIR
Manager
Boston Branch



CHARLES MAJOR
Manager
Chicago Branch



J. P. HUGHES
Manager
Philadelphia Store



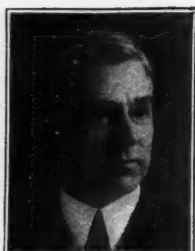
WILEY J. SMITH
Manager
Kansas City Branch



E. S. JOHNSON
Manager
Los Angeles Branch



D. E. HATT, B.D.
Manager
Toronto Branch



W. E. RAFFERTY, Ph.D.
Editor-in-Chief
S. S. Publications



PARKER C. PALMER
Field Representative

of which his father and grandfather had long been active and honored members. He took active part in church work, serving as superintendent of the Sunday school for twenty-five years, taking active interest in all the affairs of the church throughout his life. He became a manager of the Publication Society in 1896, and served continuously until his death. He was for many years its solicitor. He had a most remarkable grasp of the Society's affairs. Out of his busy life he took time to give of his best to it, and no demand was too heavy for him to meet. He saw three different buildings erected for the purposes of the Society, and while he had nothing to do with the actual laying of the bricks and mortar, yet, as the result of his quarter century's association with the Society and his splendid work for it, he had a great deal to do with building what is really the American Baptist Publication Society. The bricks and mortar may crumble, the buildings give way to other buildings, but the work which Ernest Tustin did in connection with the Society will never be torn down, and his influence will continue.

"It is one of the pleasantest recollections of my life that I had the opportunity to serve with him as many years as I did. Shortly after his death there was a spontaneous and unanimous desire on the part of the Managers of the Publication Society to erect some memorial to our friend and brother. There was no desire to erect a heartless monument in West Laurel Hill. Ernest Tustin met and touched the common people and gave of his life for their improvement. If his memory could be perpetuated in some way so that his influence and name would continue to touch the common people and do good, that was what we wanted. Out of this consideration came the idea of making use of the newest appliance for disseminating the Word of God in untouched regions—the auto chapel car with its pulsing heart. An endowment for this purpose was provided by the Board of Managers out of the business profits, and we are today to dedicate the Ernest Leigh Tustin Memorial Auto Chapel Car No. 2. There is one Car already in work, known as the Crawford Memorial Car. The Tustin Memorial Car will go to the Northwest, and through the missionary colporter will reach and influence the lives of the common people, and thereby, he being dead, will yet continue to speak, and his influence will go on through the years and years to come, and the final outcome of it will not be known this side of eternity."

A hymn written by Dr. W. H. Main, Associate Secretary, entitled "A Golden Century," was sung by the congregation. Mr. Estabrook then introduced Dr. M. Joseph Twomey of Newark, who gave the dedicatory address, centering his thought about Adventure, with its necessary vision, motive, sense of values, program,

and power. He put the Society's work in concrete form, giving many striking illustrations in figures, clothing all with his warmth of eloquence. This Car was dedicated to bear two names—that of Ernest Leigh Tustin and the Name above every name—in the great adventure that is the carrying of a word, a word that has changed the world. This Car would carry the message of God always and everywhere. The singing of a hymn, "A Century's Service for Jesus," closed the service.

Then the people went out to inspect the Car and the Tent, with its complete equipment, and incidentally to find place in a moving picture film, which is expected to display the occasion throughout the country. Of course, Dr. Samuel G. Neil, who has charge of this department of service, was standing on the rear platform (also used as pulpit), speaking and smiling. It was a happy day for him especially, by the way, as it was also the twenty-fifth anniversary of his connection with the Society, beginning as chapel car missionary.

TUESDAY AFTERNOON

The Mass Meeting was held at the First Church, Dr. J. P. Crozer Griffith presiding, and representing the Crozer family so intimately associated with the Society



CLOSING EPISODE OF THE PAGEANT—THE GOODNIGHT PRAYERS OF THE CHILDREN

for generations. There were two addresses, and then congratulations from sister societies and organizations. Dr. William H. Geistweit, President of the Society, spoke on "Reach and Grasp," emphasizing the fact that the Reach must always exceed the Grasp, and finding illustration in the history of the Society from the first days of vision to the present days of widespread service. Fitting, and in many places a prose poem, the address should be read as a whole. Dr. Geistweit told for the first time publicly the story of how the night before dedication he came to write the hymn for the first chapel car, at the instance of "Uncle Boston," and how when he finished it too late at night to secure a printer, he finally arranged to set the type himself at 6.30 in the morning, and by 9.30 o'clock had a thousand copies on hand for use. It was worth while to have been a printers' boy.

Prof. E. B. Pollard of Crozer, gave Luther Rice the credit due him in our foreign and home mission annals, as originator or promoter of many projects, from Haystack days on, including Columbian University and the

Tract Society, following his first great work of "Holding the Ropes for Judson." He, more than any other man, said Prof. Pollard, made the decade that was the greatest in our Baptist missionary history. He stimulated the Publication Society, foreign missions, home missions, ministerial education; encouraged Baptist women to organize, and stood firm for the first woman missionary; discovered Lott Carey, as able as Booker Washington; and saw in the printed page the great denominational unifier. A thoroughly finished biography of a man too little appreciated.

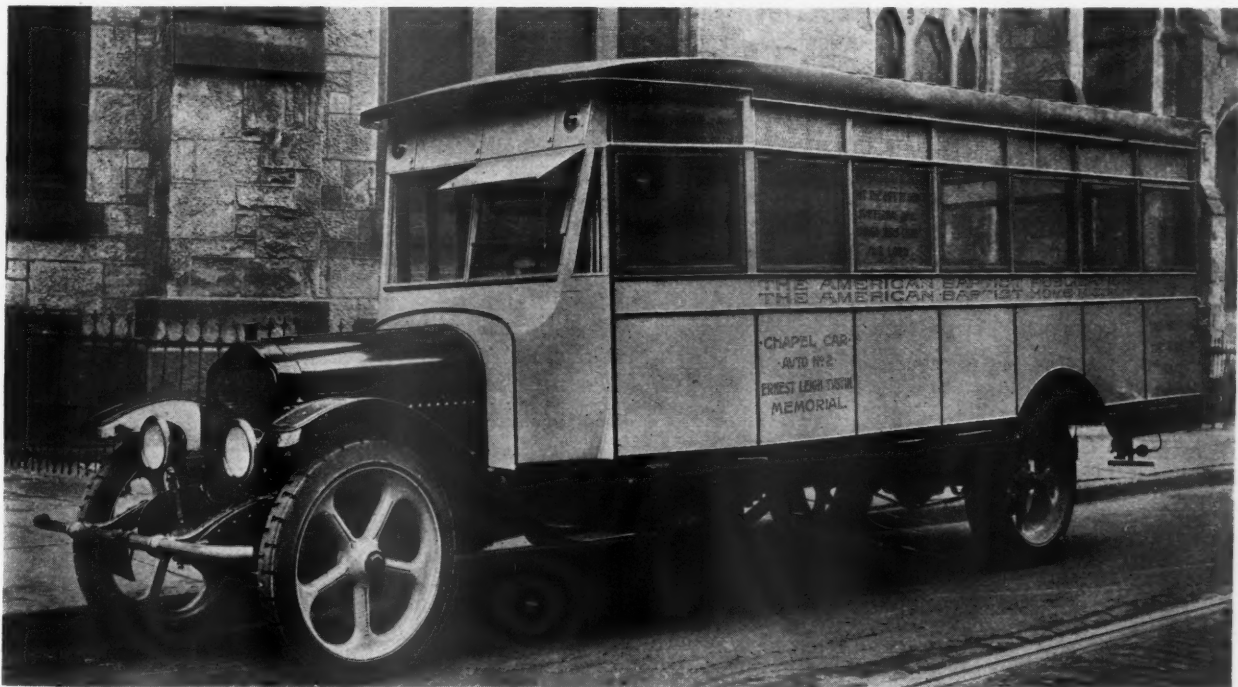
The congratulatory resolutions of the Foreign Missions Board were presented by Home Secretary Lerrigo. Secretary White spoke on behalf of the Board of the Home Mission Society, whose relations were so close and cordial. Mrs. Bishop expressed the felicitations of the Woman's Foreign Mission Society, and Mrs. Westfall brought the cordial good wishes of the Woman's Home Mission Society. Dr. Padelford represented the Board of Education, recalling how in his early boyhood the secretary of the Publication Society was a most welcome visitor to his father's parsonage in far northern Maine. Dr. Wright responded for the Ministers and Mission-

aries Benefit Board, he also having far-reaching memories. For the Baptist press, congratulations were offered by the Editor of *MISSIONS*, who brought greetings in verse, and by Editor Killam for *The Baptist*. The hour was one of hearty and joyous recognition of the worth-while work of the Publication Society in the past, and of the close cooperative relations in the present, all making for the common denominational progress. The officers and managers have reason to rejoice in the successful celebration of the Society's centennial.

THE SOCIAL UNION BANQUET

The Philadelphia Baptist Social Union is an institution, and its fiftieth anniversary drew a brilliant company of 600 members and guests to the banquet tables on Tuesday evening. The hospitality, which graciously took in the Publication Society and its guests, was fully appreciated. The after-dinner program included brief addresses by many former presidents, including the veteran Dr. William W. Keen. The speaker of the evening was Congressman Upshaw of Georgia, whose style of eloquence is well known, and held the audience to a late close of a happy occasion.

ONE HUNDRED YEARS OF SIGNIFICANT SERVICE COMPLETED, THE PUBLICATION SOCIETY ENTERS UPON A STILL WIDER OPPORTUNITY



ERNEST LEIGH TUSTIN MEMORIAL CHAPEL CAR AUTO, DEDICATED FEB. 26, 1924

The last word in design and equipment. White chassis, body 16.6; 50 horsepower unit plant; low center of gravity; equipped with a 12-volt Leece-Neville starting and lighting system; the interior lighted with six 4-candlepower lights from the battery. The furnishings include bookcase, wardrobe, drawers for the linen, a couch convertible into a double bed, Pullman dining equipment with extra berth, gas stove, refrigerator, washroom and toilet, folding table, and awning for the rear platform, which is used for preaching. A trailer and a tent, 21x21, 14 feet high with 9-foot sides, accommodating about 125 people, is a most important part of the outfit. The rear of the auto backs into the tent and forms a pulpit platform, a flap covering the entire auto with shelter from sun and storm. The trailer and tent equipment were provided by members of the Tustin family; household furnishings were given by Baptists of Northern California, where the Car is to work; a collapsible Estey organ was the gift of the young people's society of the First Baptist Church, Bridgeton, N. J. The Car with equipment complete cost about \$9,000. On the side window panel is the verse:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Thoughts for Easter Tide

An Easter Prayer

WE praise Thee, O God our Heavenly Father, for the bringing of life and immortality to light through Thy Son, our Lord and Saviour Jesus Christ. We thank Thee for sending Him to reveal to us the Way of eternal life, and by His own death and resurrection to fill our hearts with the resurrection hope and joy. We pray that our faith may be strengthened, to the end that we may walk more perfectly in the Way, and reach up to the height of Thy plan and purpose for us. Having found the Way ourselves, grant that we may be zealous and constant in our endeavor to lead others into it. Let Thy special grace, we beseech Thee, be given unto the missionaries of the cross at home and abroad, and clothe their message with Divine power unto the salvation of those who hear it. Cause peace to prevail among the nations, and may the day soon come when armaments shall be no more deemed needful and all peoples shall dwell together in unity and brotherhood, turning all their energies and resources to the ends of righteousness and the highest development of life. So let Thy kingdom come upon the earth, and Christ reign in every heart. For Thy Name's sake. Amen.



The Scripture Record

At the end of the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came down to see the sepulcher, when lo! there had been a great earthquake; for an angel of the Lord had come down from heaven, and gone and rolled away the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. The guards trembled for fear of him, and became like dead men. But to the women the angel said:

"You need have no fear, for I know that you are seeking Jesus, the Crucified One. He is not here; for He is risen, even as he said. Come, see the place where the Master lay! And go quickly and tell His disciples: 'He is risen from the dead; he goes before you into Galilee; you will see him there.' Remember, I have told you."

On this they ran quickly from the sepulcher, in fear and great joy, to tell the news to his disciples. And behold! Jesus himself met them, saying, "All hail!" And they went up to him and clasped his feet and worshiped him. Then Jesus said to them:

"Fear not! Go tell my brothers to depart into Galilee, and they will see me there."

—Matt. 28: 1-10. From the Centenary Translation.



Christ is Risen

"Christ, Christ is risen!" the unseen singers sing—
 "Christ, Christ is risen!" the echoing hosts reply—
 The whist wind knows a seraph's wing,
 And holds its breath while shining ones go by:
 "Christ, Christ is risen!" loud let the anthem ring—
 "He lives—He loves—He saves—we need not die."

—Louise Chandler Moulton.



"I Am the Resurrection"

(From "In Palestine at the Empty Tomb")

An Empty Tomb in a tiny garden becomes the mightiest force of all time!

Through passing years the millions come and go
 Along the sin-worn trail of pain and woe:
 Seeking some solace in a world of tears,
 Crying for courage in a world of fears.

And moving on they reach an ancient gate
 Where peace and comfort for their tired hearts wait,
 And rest from every care. And faith born here
 Brings hope eternal—for The Tomb is near!

The Bible Story of the Empty Tomb is the beginning of the rule of love and the reign of life and liberty among the peoples of the earth.

The Bible glorifies death and guarantees life which death cannot touch. The seal of this glorification is the Empty Tomb. The space between the Passover of Christ's condemnation and the Pentecost of his vindication links earth to heaven and establishes immortality as our reasonable goal.

"Waken, O world, if ye would glimpse the wonder
 Of God's great Primal Plan!
 Open, O ears, if ye would hear the thunder
 Hurl'd from the heights to man!
 How long shall Christ's high message be rejected?
 Two thousand years have passed since it was told.
 Must One again be born and resurrected,
 Ere man shall grasp the secret, ages told?
 What, then, the miracle of Easter day?
 What meant the riven tomb, the hidden Might
 That conquered Death and rolled the stone away
 And brought the Master back to mortal sight?
 This! That throughout the worlds, One Life, unbroken,
 Rushes and flames in an eternal vow.
 Death cannot be, and never has been spoken—
 God and Immortal Life are here and now!"

A Life of William Carey by His Great-Grandson

"Expect Great Things from God--Attempt Great Things for God"

A REVIEW BY HOWARD B. GROSE

I



THAT William Carey could accomplish so much in the seventy-three years of his earthly life will not cease to be a wonder to those who become familiar with the record. The thirty-two years of preparation before he sailed from England on his first voyage to India, where he was to spend forty-one years in prodigious toils, were sufficiently filled with unusual experiences and labors to have sufficed for any ordinary lifetime; but that was only the ante-room to the large place which the Lord had set before him. The life of such a man is of perennial interest, and whenever anyone has something new to tell about it the story will be eagerly welcomed.

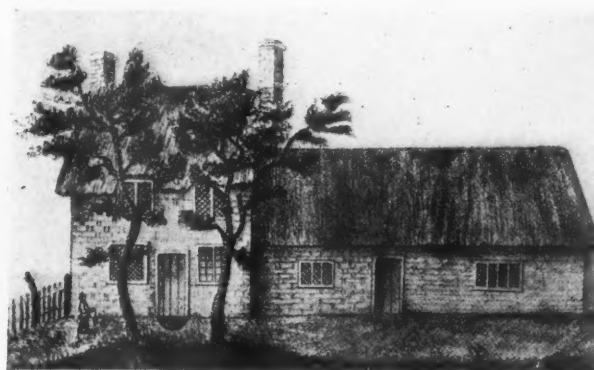
Such a story we have in the substantial volume before us, entitled *William Carey*, by Rev. S. Pearce Carey, M.A., a great-grandson, who devoted practically ten years of his life to this task—to "write Carey's whole worth-while story—to gather and garner, to truthfully and livingly tell all that deserved enduring remembrance." In carrying out his purpose he spent two years in India, where he "had the chance of inbreathing India and of feeling the pulse of her quick life." He sojourned in every place Carey dwelt in, followed his footsteps, talked with some whose fathers knew Carey, and secured new and most valuable material. For example, in the Board of Examiner's office in Calcutta, eighteen thick folios were discovered which contained scores of Carey's letters and memoranda covering the three decades of his professorial service. In the Imperial Library of Calcutta he found Carey's *Book of Indian Wisdom and Humour*; in another library all the first year files of Serampore's pioneer newspapers; in the Horticultural and Botanic Society Libraries, new and exciting evidence of the length, breadth and depth of Carey's botanic science and service; and at Serampore a packet of never-published letters which throw a flood of light upon his latest years. Then in England he unearthed much new matter, including "documents undreamed of, lying forgotten in a cupboard" of the vestry at College Street Chapel, Northampton. He says these documents "gave me the whole Association background of Carey's deathless sermon." Interested folk sent him data or loaned letters, either of Carey's or about him, often of great value. One typed and gave him most of Mrs. Marshman's diary; another discovered for him the incident of the "runaway apprentice." One of the most prized discoveries of all was a large bundle of copied Carey letters, "one simply priceless, disclosing, in a letter of Carey's, the hitherto never-published name of the fellow-apprentice who had led him to the Saviour, and putting me on the track of this whole vital beginning." All of which shows with what unremitting zeal and toil the biographer pursued his task of making a vital book that will enrich literature and bless the world with the inspiring gift of perpetuated personality. As an English

reviewer says, "all the biggest things in a man's life are here, and on a great scale: Romance, Idealism, Daring, Chivalry, Faith, Stupendous Achievement. In these living pages the dead are speaking to us. The history recorded does not seem to be a century old, but the acts of our own time, and the men who cross the stage are pulsing with us the throb of present life." The author has insight, a facile pen, and the result is well described as a felicitous work of art. It is a missionary masterpiece, realizing the personal aim—the disclosure of a man.

We shall devote our attention in this issue to the early years in England, tracing the beginnings of the great life that emerged from humble and limited circumstances. Often as the story has been told, never has it been told so fully and finely as now. It is a shining illustration of what God can do in and through a man consecrated to his service.

II

Chapter I reviews the period—1761-1793—in which Carey's English years were cast. Many movements were stirring. Children of the people were beginning to get chance of school, by benefactions of the few. In India and America Britain was then strong. An uncle who had been in Canada told vivid tales of the French and British wrestlings, and poured into the eager boy his own spirit. Captain Cook was charting Pacific Isles; the world was growing; the news of discoveries lit the boy's mind and warmed his spirit. Then he saw



THE SCHOOL AND HOME, PAULERS PURY

Britain stripped of her American colonies "through lack of common sense." By the time he was twenty-three, American independence was established. Chief topic it made in his workshop, in the village and with his uncle. He became an ardent advocate of freedom, and was accounted a radical. Soon after his conversion he became a Nonconformist and a Baptist, although this meant exclusion from civil office and educational advantages and was against the Anglican bias at home. The Dissenters were fighting for civil rights, and Carey readily



The Hackleton Meeting House



Carey's Leicester Cottage—Exterior



The Friar Lane Meeting House, Nottingham.

accepted the secretariat of the Dissenters' Committee. He saw in the French Revolution "a movement toward a completer humanity—a glorious door opened, and likely to be opened much wider, for the gospel, by the spread of civil and religious liberty, and by the diminution of the papal power." Fuller says, "Carey's mind was much engaged in these things." Indeed, like other young bloods, he became hotly republican, and was chided by Fuller for not drinking the king's health. Then he was a whole-souled Emancipationist. The modern slave trade had reached disgraceful proportions. The ships were "floating hells." Yet public feeling was quiescent. The Friends were the first remonstrants, then the Baptists. Carey from his conversion was fierce against this shame. His sisters never heard him pray without reference to this traffic "so inhuman and accursed." *He even abandoned the use of sugar*, that he might cleanse his hands of blood. The impeachment of Warren Hastings brought India into the searchlight, and the arousing of the public mind by the famous trial prepared British Christians for Carey's Indian appeals. This background should be kept in mind.

There were other influences at work upon him. He was touched by the power of the mystic, William Law, but was persuaded that, not by transcending Scripture, as Law seemed to do by his intuition theory, but by diligent and dutiful appropriation of its truth, could God reliably be known; hence, he resolved to master what was written, to make himself a man of the Book. His happiest fortune, however, lay in being borne on the tidal wave of the Wesleys and Whitefield. Almost to the end of Carey's English years, John Wesley was England's super-evangelist. In that century of reaction England's soul was saved by three evangelists. Carey's zeal to evangelize heathendom was the intenser for his having lived in the blaze of Wesley's achievement. This revival awakened Christian song, and Carey was linked with all the hymn writers; in truth, "he dwelt amongst the poets of Christ's kingdom." The gospel was rediscovered as a thing of music. Then came the yearning to proclaim it to mankind. Carey could not have won men for Missions had they not first recaptured Christian joy: or unless the rigor of their Calvinism had yielded to the claims of the Great Commission.

III

William Carey was born on August 17, 1761, in Paulers Pury, a village in Northampton, England's central shrine. He was the son of Edmund Carey and Elizabeth Wells. His grandfather, Peter, at first a weaver of "tammy cloth," later became first master of the village charity school, endowed by a wealthy family before national schools existed. When Peter died in 1767, Edmund succeeded him as master, and thus, at seven, William found his home in the schoolhouse on the hill. That his grandfather had zeal and skill as a teacher was indicated by the fact that three of his sons, once pupils, became good teachers. "Our father," says Carey's youngest sister Mary, "discovered no partiality for the abilities of his own children. William's only special aptitude, he said, was steady attentiveness and industry, plus some arithmetic quickness." His preference was for science and travel books. The story of Columbus entranced him more than the fiction of Crusoe. The boys called him Columbus because he talked so much about him. Carey craved to learn of lands and people overseas. This was the spring of his interest in languages, which revealed itself so early. He memorized at twelve the sixty pages of Dyche's *Vocabulary*. Not that he was a bookworm. He was active in amusements and recreations. But dearer than the playground were the hedgerows and meadows, the rectory moat and Whittlebury forest—the haunts of the life he loved. In catching and killing he took no pleasure, but with the scientist's instinct, in finding and observing. His bedroom, by his mother's wise concession, was stocked with these companions. He even learned to draw and paint them, and became the recognized Pury authority on natural history. Of any unusual find they would say, "Tek it to Bill Carey; he'll tell you all about it."

Here is a characteristic incident: Short, like his father, still he climbed the most difficult of trees, to watch a bird and win an egg. Once he fell and was badly hurt, costing him days of confinement. At his first chance of freedom he conquered the tree with pride. "You don't mean to say, Will, that you've been climbing that tree again!" said his mother, when she knew of it. "I couldn't help it, mother, I really couldn't. If I begin a

thing, I must go through with it." The boy was father of the man.

His was a happy boyhood. School was crude, but nature was enchanting to him. Religious books, so called, he did not love. There were few a boy then could. *Pilgrim's Progress* won him as adventure. The



CAREY'S HACKLETON SIGNBOARD

only Scriptures that then interested him were the historical books, most kin to tales of travel. Later, he thanked God for the daily parental Bible drill, and not less for the strict church attendance in which he was nurtured. "My mind was furnished with themes, which afterwards were often influential on my heart, when I had little leisure." His musical training, too, as a Pury

(To be Continued)

choir-boy, was a lifelong enrichment. Of himself he said, years later, disclaiming all other talents: "I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything."

Note now how Providence takes a hand. At twelve, on leaving school, Carey wanted to be a gardener, like his hero-uncle Peter, who had been in Canada and thrilled his nephew with stories of Wolfe and Quebec, casting the new world's spell about him. But skin trouble made working in the sun impossible. Thus, "he who was to endure forty years of Bengal heat was turned out of his first chosen path by distress of English sunshine. God was thrusting him upon a track unexpected." The Paulers Pury home of his first fourteen years made a good soil for his growth—with its setting in woodland beauty, its grand-parental and parental love, its inherited studiousness, its field and forest companionships, and its integrity and piety. The picture of a favorable heritage and environment is a charming one.

And only now, after all this, do we come to Chapter III, which the biographer entitles "The Beginnings." Vital chapter this is, for it not only covers the shoemaker's apprenticeship, but the most important single event in his life—his conversion. And how did the Anglican boy become a Baptist? But this we shall learn in the next issue, for we intend to give our readers a fair portrait of the life and a knowledge of the new material found in this most delightful volume.

A Belgian Congo Wedding

BY MRS P. C. METZGER

THERE ARE marriages and marriages. Some where the money, palm wine, and sugar-cane beer are paid for the little girl when she is only from seven to twelve years old, the husband claiming and taking her later on. Others where the young man and young woman agree between themselves to marry, the bargain being settled with her relatives, the young man paying a certain sum in cash, cloth, blankets, and, of course, sugar-cane beer. The amount varies in different tribes.

The wedding we wish to tell about was of still another type. The woman has lived under the influence of the mission all her life, she had been in the girls' dormitory about six years, and is a Christian, although her relatives are still heathen. The young man was a slave child but has been free for some years and is a member of the church here in Tshumbiri.

It is customary for the groom to give the wedding dress, also the large colored handkerchief which the bride drapes about her head, with some sort of an ornament as a finishing touch. He must also have a house ready, usually a nice mud house, of three or four rooms.

All the bride's clothes are hung up or spread out on the bed for display, also the groom's, besides all their plates, blankets, etc. Frequently much of the display is not theirs, but borrowed finery for the occasion to make all comers say, "What a rich young man he is, after all." But later they discover much of the display in

the hands of the rightful owners. It is quite common, so nothing much is thought of it.

In today's display we are a bit uncertain as to whether any of it is borrowed, since the young woman is an only grandchild of a wealthy old woman, who is very fond of her. The wedding took place at noon in the mission chapel, which was crowded with relatives and friends of the couple. As they stepped outside, after the ceremony, a shout went up from the children, and crowds followed them to their new home, cheering and singing as they went.

Two goats, hundreds of "bingwele" (loaves of native bread), and manioc leaves boiled in palm oil, which makes a very good dish, were prepared for the feast by the girls living in the dormitory. Friends of both of the young people had built a large booth of palm branches in which long tables were set for the feast. Strange to say, no bride nor groom were to be seen. They do not eat with their guests, each one eating alone in their home. All the men were seated at the tables. If the women get any of the feast they bring their plates and the master of the ceremonies serves them and they then go apart to eat.

It will take many, many years to break down this custom of the men and women not eating together. Some have been brave enough to try it, but they could not stand being laughed at, so gave it up.—*From the Congo News Letter.*

Highways to the Friendly Heart

BY COE HAYNE

I. IN BONDAGE TO THE DEAD CENTURIES



NESTLING between verdant foothills of the Apennines, San Sossio Baronia was dozing toward the close of a September day, when the name "Protestant," carried swiftly from house to house, suddenly brought the little town to life. A group of boys playing upon the outskirts of the town had first observed the stranger on the road that branched from the main provincial highway. His dress proclaimed him a clergyman, although it differed from the habiliments of the local ecclesiastics. The missionary, who was barely past his twenty-first year, had spoken to the boys in a kindly way, mentioning the name of Jesus.

Francesco Sannella, aged fourteen, a leader of the boys of San Sossio, had heard members of his family speak of a missionary at Trevico, a neighboring mountain village, where some converts had been made, among them one of Francesco's cousins. Francesco had been the first to raise the cry of "Protestant." The boys followed the stranger into town and kept up their shouting as he passed from house to house to distribute tracts and announce the purpose of his visit.

The street became crowded with people. The antagonisms born of their traditions, combined with actual terror, transformed these peace-loving townspeople into a mob. A shower of stones fell about the stranger. Although the target of many, fortunately none of the missiles struck him. Francesco, first to challenge the visitor's right to enter San Sossio, now became his protector in a way. Moved by a vague notion of fair play, he approached the missionary and advised him to leave the town at once. He called out to his companions to stand back and give the stranger a chance to defend himself. Although he conceived the stranger to be in league with the devil, and therefore quite able to defend himself, he felt that he should be given leeway should he choose to fight back. A larger group of boys now followed the missionary as he made his way out of town, Francesco holding his companions in restraint. The boys were eager to continue hostilities if the stranger refused to move.

The missionary retraced his way to the outskirts of the town, the boys keeping at a distance of about two hundred feet behind him, until he reached a large chestnut tree where he halted to read from a book. His composure, coupled with his occupation, infuriated Francesco strangely. He had been taught to believe that a Protestant missionary possessed superhuman powers that he could exercise in an evil way against those who engendered his wrath. The boy believed that the stranger was now planning dire things against the village as he stood quietly beneath the chestnut tree. He voiced his suspicions and advised an immediate attack. Armed with various missiles, the boys charged upon the stranger, but again their avalanche of sticks and stones failed to injure the wayfarer. What would have been the issue is uncertain had it not been for the interposition of a towns-

man who happened along just then on horseback. Thinking that the boys were up to some mischievous prank, with an inoffensive stranger as their victim, he rode between them and the object of their attack, forcing them back. In truth, he was obliged to race his horse two or three times back and forth in front of their line before he persuaded them to let the man go on in peace. The latter hurried up the branch road to the main highway, and was never again seen in San Sossio. But for months afterward there were those in the town who lived in fear of some sudden catastrophe such as a severe hailstorm that might ruin the crops, an earthquake, or a prolonged drought.

The missionary driven that day out of San Sossio was Alfredo Barone of the Baptist Missionary Society of London. The event was but one of a series of persecutions which he had been experiencing. While he did not return to San Sossio, he continued his work in Italy determinedly and devotedly and later went to America to become a missionary of the American Baptist Home Mission Society.

When Barone was driven out of San Sossio the local postmaster was Liberatore Sannella, the father of Francesco. At the time of Liberatore's marriage he had been retired from the army with the rank of *Brigadiere dei Carabinieri a Cavallo* and a substantial pension. He had married well, his wife being a member of a powerful family in the community. He succeeded with his business ventures and enjoyed the confidence and friendship of his wife's kinsfolk until he opposed their efforts to get rid of the mayor of the town by electing one of their own people. He lost the credit he needed at the time. Financial troubles, which were the result of the opposition of the influential men of the place, came on thick and fast. Francesco, being the oldest child, aided his father in the post office and in other ways because of the failing health of his parent. He suffered acutely whenever he saw his father in one of his despondent moods, and oftentimes found himself unable to eat when news of some fresh calamity that had overtaken his father reached his ears. It was at this time that he conceived it to be his duty to assume a substantial share of the responsibility relating to the support of the large family. In his extremity America beckoned. Relatives in Haverhill, Massachusetts, promised to vouch for him at the port of entry of the United States. They said that they would give him a home until he gained a footing in the new land.

Francesco will not forget the thrill he experienced when from the deck of the incoming steamer he caught his first view of the land which meant for him unlimited opportunities to earn money to send to his dear ones in Italy. He was so excited that morning that all desire to eat vanished temporarily. Later in the day he regretted the omission of breakfast. As it happened, his first real contact with the people of the new world was connected with the question of food. Landing at the Battery from the boat which had brought him from



CROSS INDICATES BIRTHPLACE OF FRANCESCO SANNELLA

Ellis Island, a bag was thrust into his hands which contained a small quantity of bread and pastry. He accepted the gift gratefully, concluding that here was evidence of the hearty welcome he believed awaited him in America. But his happy anticipation of American hospitality was rudely dissipated when a man demanded two dollars and fifty cents. Francesco looked his disgust.

"Why two dollars and fifty cents?" he asked.

"For the bag of food. Come, shake loose!"

"But I don't pay you two dollars and fifty cents for this."

"Then you go back to Italy."

"All right, I'll go back."

"You pay me two dollars and fifty cents!"

Francesco's answer to the demand was the bag thrown in the face of the man. He was ready to go back to Italy, if necessary, but he would not be forced into buying something for which he had not bargained. This seventeen-year-old lad from Italy evidently was built of sturdy material.

Food did not come to Francesco in the quantities he desired during those first trying months in America. In Haverhill he was given a home by his cousin, and for his lodging and meals he paid each week nearly as much as he earned in the shoe factory where he found employment. At the end of three months every fair dream which had been his concerning America faded. Long hours of exacting toil wrought havoc upon his poorly nourished body. One night he came from the factory to be told by his cousin that there was no place for him at the table. For months this man and his wife had used every means in their power to dispel Francesco's love for his father, for they belonged to the faction that did not look favorably upon Liberatore's family.

The food that belonged to Francesco was placed in the ice-box and the ice-box was locked. Then the house-

holders left and Francesco and a companion who shared his room planned how they might get food out of the ice-box. Francesco had been raised in a home where food had been his for the asking as long as there had been food in that home. Desperate now with hunger, he suggested that they use an axe to break open the ice-box, but his companion persuaded him not to resort to violence. They went out upon the street not knowing just what to do. They had no money. A cold wind blowing, they made their way toward the railroad station to seek shelter.

Suddenly an utter darkness seemed to fall about Francesco. He staggered and would have fallen had the arms of his companion not been about him. The companion took Francesco to the home of a friend. Francesco was proud, too proud to ask for food, but the boy with him did not hesitate to suggest that an egg or two be broken in the coffee which the hostess offered. When word of that night's adventure reached San Sossio, Francesco's mother, already in failing health, suffered a nervous shock which was soon followed by death. The news went to Italy in letters sent not by Francesco but by friends who in former days had been servants in Francesco's home in San Sossio. These ex-servants were outraged with the thought that one of gentle blood from their home town in Italy should be in dire want in America.

At this time began an acquaintance which served to give Francesco his first view of the friendly heart of America. Miss Radclif, who taught a night class in the public schools of Haverhill, patiently led him over the threshold of a liberal education. No mechanical teaching of the English language this! His old world background, the history of his dear Italy, the customs, the arts, the literature, the best in Italy's inheritance from her cultural past, were used to create an atmosphere in which his love for a new world was given birth. His

hunger for knowledge that he might be equipped to give America his best won the attention of a wealthy resident of Haverhill, who sought to adopt him. Francesco could have had a home and all that America offered a youth of wealthy parents. The door stood open and this boy closed it. In his innocence he believed that to enter this golden door of opportunity would be an act of disloyalty toward the father he loved. And can one say that the boy's judgment was faulty?

One Sunday afternoon Francesco was on his way to a music hall, when he saw a man speaking to a little group of people in front of a store building that was being utilized as a mission. It was a shock to him to discover that the man closely resembled the missionary whom he had persecuted in Italy one September afternoon. Upon second thought he concluded that, inasmuch as Alfredo Barone probably was a devil, he could be at more than one place at a time. Yet his curiosity led him on. He was now his own master. There was no one to forbid his venturing a bit within the realm of religious investigation. His natural turn of mind was that of a student. He resolved to visit the mission some afternoon in disguise and observe what took place there.

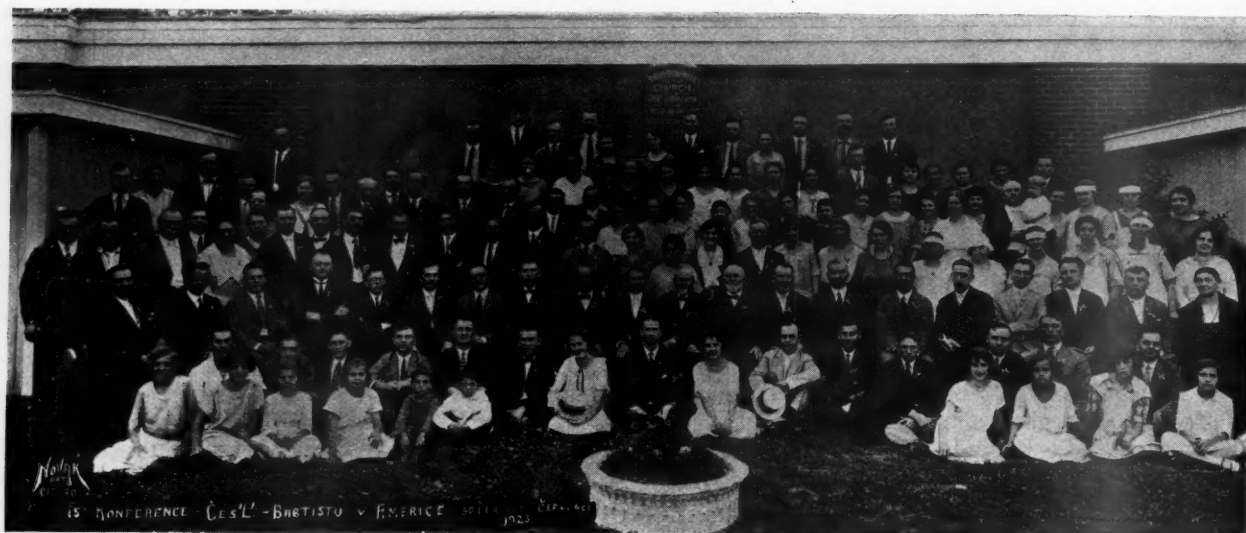
Many times it had been told the boy that a Protestant minister used sorcery. He had never doubted the slander. He wanted to see Barone summon the traditional goat from behind the pulpit. His boyish spirit of adventure urged him to be on hand when the goat, according to his belief, would carry Barone to the clouds to enable him to consort with the evil powers that sent misfortunes upon humanity. His curiosity overcame his fear, but he resolved to use caution. He considered it prudent to attend the meeting in disguise. So he purchased a false mustache and a little goatee, and from a

friend he borrowed a coat and hat. Thus disguised he went to a shoe-shining establishment owned by his unfriendly cousin, thinking that if this cousin did not recognize him, certainly Barone, whom he conceived to be in league with the devils, would fail to do so. He chose a seat near the door at the rear of the mission room, where he sat half-way on his chair and kept a firm grasp upon the door knob. It was not his intention to run any risk. If the scene that should present itself became too terrifying, he meant to have ready access to the street and safety.

Francesco now witnessed what seemed to him a strange thing. He heard a person praying directly to God. And during the missionary's prayer Francesco prayed also. He made an appeal to the "saints" that he might not be brought under the power of the "devil" who was speaking in the name of Christ. He placed his hands in his ears that he might not be charmed and led astray by the man who was praying that the people assembled in the little room might see aright. And no goat came forth! Francesco could not well reconcile this circumstance with certain rumors he had heard. But he concluded that the "devil" had recognized him and in contrary mood had decided not to carry through the usual program. He must make his disguise more complete and make a second visit.

The following evening found Francesco in the same chair near the door, in a disguise effected by a black wig, a black mustache and a black beard! The disguise was complete, for naturally his features and hair were fair. (Italians are not all of the black-eyed, dark-skinned type.) No use! Even on this occasion the goat did not appear. He left the room with the memory of a prayer which set unknown, untried bells ringing in his soul.

(To be Continued)



CZECHOSLOVAK CONVENTION AT CICERO, ILLINOIS

This picture gives some idea of what a Czechoslovak Baptist Convention is like in Illinois. This was held at Cicero, with 62 delegates, 20 pastors and 45 guests. Each session opened with a prayer service, and the general subject was the Gospel and its application to education, to our time, to modern inventions, and to the minister, and its power in our age. The inspirational addresses were given by American brethren, including President Burton, of the University of Chicago. An organization of the women was effected and a young people's movement is also under way. This was the largest convention yet held. During the year, closing with the meeting, 175 conversions were reported. Cleveland will be the next meeting place.



THE EDITOR'S POINT OF VIEW



What Shall the Close Be?

This issue of *MISSIONS* greets you as the last month of this fiscal year opens. It will be a month of great importance, of earnest effort, of faith and prayer, in many cases of sacrificial giving. It will have a greater influence upon the denominational future than can now be foreseen or measured.

This is the closing month of a five-year period—that of the New World Movement—which differs in marked degree from any period in the history of Northern Baptists. This Movement began in the era of war drives—unexampled in scope and success; an era when no ambitious project seemed too large for the idealism that had not yet been dissipated by the gray aftermath of war. It ends in the light of the experience of five years that have realized scarcely any of the brilliant predictions and bright hopes for the peace and prosperity of the world that greeted Armistice Day. All religious movements, including our striking adventure of faith, shared inevitably in the political and business conditions at home and the unsettledness and uncertainties and distress of Europe. Taking it all in all, we have abundant reason for thankfulness.

At its meeting in Chicago, the General Board of Promotion adopted unanimously, and with enthusiasm, the report of its special committee entitled "The Way to Victory," which said:

"The God-given task assumed by Northern Baptists is as yet unfinished. It is unbelievable that a people whom God has so generously blessed shall turn from the appeal and challenge of the Foreign and Home Mission and Educational fields. Only ten weeks [four now] remain to complete the year's task, to achieve success. It can be done. Of the \$12,000,000 needed, \$4,200,000 had been paid up to January 15. It therefore leaves \$7,800,000 additional funds to be secured. We have reached the crucial moment. Can not 1,000,000 Baptists rise to the occasion? Victory is just ahead if we lay hold of God and go forward. We dare not retreat. We therefore register it as our solemn conviction that by the help of God and a determined effort victory will be achieved."

Those present bear witness to the profound spirit of confidence, unusual in degree and manifestly born of faith and prayer, which marked the reception and adoption of this report. In its courageous optimism and purposeful conviction we share. We shall hope for and expect the full success of the Completion Campaign, with its \$12,000,000 goal, right up to the last moment of the last hour of the last day for receipts.

Without waiting for that, it certainly is in place to remind the workers who are throwing themselves with heart and soul into the closing campaign, and with them all the givers who have nobly aided during the period, that the New World Movement has been and is worth working for; that it has marked an advance far beyond any planning or achievement of Northern Baptists

hitherto; that it has put our per capita giving in the forefront of missionary support; that it has unified our budgets and assured future cooperative effort; and that failures to realize all hopes have been due chiefly to those church members who have not taken their due part in the great enterprise, who are indifferent to the spread of the gospel throughout the nations, and who have made themselves unreachable by the strongest of arguments and most compelling of appeals.

The New World Movement will furnish a helpful guide to those who plan for the future, and fair knowledge of the denomination's dependables. Its difficulties and victories will alike be realized as time passes. Its significance as a mold of denominational activities will be seen. And its rewards of service will surely be reaped by all who have participated, in largest or least degree, in the origination, development, and carrying out of its large plans, which challenged Northern Baptists to take their rightful place in seeking to fulfil the Great Commission of their risen Lord and Master. To them the joy and the "well done."



Prayer and Its Consequences

A striking illustration of praying, without regard to the logical consequences of the prayers, is given in the new biography of William Carey, a review of which is begun elsewhere in this issue. The author tells of the obstacles that had to be overcome by the foreign mission advocates, foremost among whom were Andrew Fuller and Robert Hall as Carey's aids, and then says:

"It helped Carey's propaganda, too, that the churches with which he was linked were getting grouped into Associations. His own, the Northampton, whilst one of the youngest, was one of the most virile, and its leaders—the elder Hall, the Rylands, Sutcliff, and Fuller—were exceptionally able. Carey could scarcely have found a finer cluster of colleagues.

"From this Association sounded, in 1784, the call to prayer. Scottish ministers, roused by Whitefield, had first issued it in the forties. Jonathan Edwards had resounded it through the States. Now, a quarter of a century after his death, it was republished in mid-England, and evoked a gladdening response. Churches, distressed at their barrenness, welcomed its summons to special monthly intercessions. They climbed the slopes of Carmel, and cried to God for His rain. They little guessed into what logical consequences these prayings would lead them, how God would take them at their word, with what gauntlets He would challenge them; how He would make answer through Carey—"if you want the Kingdom speeded, go out and speed it yourselves. Only obedience rationalizes prayer. Only Missions can redeem your intercessions from insincereness." Nevertheless, where these prayings best flourished, the

soil was readiest for the growth of missionary zeal. Once again prayer proved the 'mother of the lightnings and splendors.'"

The people were not ready, however, to have their prayers answered. For the biographer has to go on to say:

"The period's barrenness in collective missionary achievement measures the mountains of obstruction Carey cast into the sea. He had to *make* the conditions in which his Society could get born; not just to apply the match to the tinder, but to prepare the tinder itself. When he woke to the missionary vision, he found to his amazement all his fellow-Christians blind. He had to create the desire which at length created the Mission, to provoke the demand, of which he became the supply, to take heaven's kingdom by violence. For ten years he resisted his contemporaries' inertia, and fought their disbelief, and 'conquered by the stubborn minority of one'—going at length against every dictate of common sense, every calculation of prudence, and all but universal opinion, because in the solitary sanctuary of his brooding soul an entreaty kept sounding from destitute heathendom."

This is far from a solitary instance in missionary history where the answer to prayer has bewildered and dismayed those who prayed. How fervent, for years, were the prayers that all doors might be opened to the gospel message and messengers. But when they were opened, how far the rapid answers outran the readiness of the petitioners to provide the necessary means to enter in. And how the wide open doors of opportunity, to meet the world's need of the gospel of salvation, stand today as a rebuking summons to the churches of Christ.

The fatalistic doctrinal views which Carey had to combat long since ceased to be an obstacle in the way of missions, but the indifference which he had to overcome still persists, and now, as then, is the most serious obstacle of all. This lesson we may take home to ourselves. If Northern Baptists, one and all, were only deeply interested in the evangelization of the world, as Carey was, were willing to give even something, instead of sacrificing all, as he did, there would be no need of appeals for money or for glad candidates for mission fields. And this interest would solve all other of our denominational problems also.

Before we pray, we can at least consider more carefully the question: Do we wish our prayers to be answered, or are we willing to have them answered, including their logical consequences to ourselves?

NOTE AND COMMENT

¶ The missionary passion of David Livingstone is well expressed in one of his great sayings: "Christianity requires perpetual propagation to attest its genuineness."

¶ The Wayside Pulpit of the Pilgrim Congregational Church in Chicago recently carried a sentence sermon that might well be copied by all churches. It read, "Any church whose outreach is less than worldwide is less than Christian."

¶ The American Bible Society announces that all records for Bible distribution were surpassed in 1923. During the year

2,395,000 copies in 100 languages and dialects were circulated in the United States. Less than half that quantity were distributed during the preceding year. General Secretary William I. Haven states that there is a more manifest demand for the Bible today throughout the world than at any time during the last twenty-five years.

¶ Baptists of Great Britain appointed the week beginning January 27 as "Gift and Self-Denial Week," in order to secure an emergency fund of £15,000, with which to close their fiscal year. Two years ago Gift Week brought £14,389, but a year ago the offering declined to £8,054, thus reflecting the distressing economic conditions prevalent throughout England last year. A prominent layman began the offering this year with a special gift of £1,000. The committee, in making this appeal, emphasized the necessity of avoiding an "adverse balance." This appears to be a more euphonious expression than our term "deficit."

¶ An analysis of the \$75,000,000 Campaign of the Southern Baptists, as reported by Dr. E. P. Alldredge, shows that at the time the campaign was launched there were 25,303 churches with 2,962,348 members in the Southern Baptist Convention. Subsequent records show that 20,891, or 81½ per cent of the churches, with 2,686,781 members, were supporting the denominational program. The analysis also pays a tribute to the giving of Northern Baptists by stating that if Southern Baptists had matched the Northern Baptists in per capita giving, their contributions would have totaled \$23,000,000 in 1923, instead of the \$9,000,000 reported for that year.

¶ Forty boards, representing eighteen denominations, cooperate in the United States in preparing the literature of the Missionary Education Movement. Many boards also add much special literature, making a very large output. This movement of mission study classes has grown wonderfully—over 7,000 this last year—and the interest increases steadily.

¶ A letter from our friend, Rev. Josef Novotny of Prague, gives America credit for being foremost among the teachers of the new Czechoslovakia, and says his nation shows its gratitude in a novel manner by calling the principal street of its capital city "Hoover," and the Central Station "Wilson Station," to honor America. To show what five years of liberty can do for a people, he says his nation has as many university students as France, while having only one-third as many people. The greatest task today of the Baptists in Czechoslovakia is to absorb spiritually those who were brought to us by the great movement away from Rome. The numbers of the Baptists were doubled, but now nurture is necessary. To meet the inevitable reaction, the six Protestant denominations have united their forces in a Czechoslovakian Protestant Federation, patterned after the Federal Council of Churches.

¶ The Missionary Education Department has done a charming piece of work in *Our Baptist Neighbors in Japan*, which was reviewed by Mr. Haring last month. Since the *Japan Annual* for 1923, which was in process of printing in a Yokohama printshop, was destroyed with everything else there by the earthquake, it was graceful for the Education Department to offer to publish the *Annual* if the missionaries could again gather the material. This was done, and the Japanese Mission, which in 1923, was celebrating its fiftieth year of organized work, is worthily represented in an attractive form. Mrs. C. H. D. Fisher tells the history of the fifty years. Then we have the semi-centennial celebration described by Rev. William Wynd; the Japanese Baptist Church at Work; introduction of ten prominent Japanese Baptists; a series of quotable life sketches and incidents; articles on educational opportunities and progress, evangelism, kindergarten transformation, property losses in the great earthquake and fire, and statistics for the year, besides a Mission directory. Just the book for reading and study at this time, when we still have a special chance to help a stricken land and Mission.

The Punishment of a Brahmin School Boy

A TRUE STORY BY B. J. ROCKWOOD



S MANY have expressed an interest in this story, and as it is an interesting item of mission news, I have decided to write it out for more general circulation.

Here in India cheating is a common practice. The gods of the Indians cheat, lie, and are immoral; what more can be expected of their worshipers? Thus it was that, when I took over charge of the Coles Memorial High School, Kurnool, several years ago, I found cheating prevalent and hard to eradicate.

At our final examination I made the announcement that any boy caught cheating would be whipped on the platform in the presence of the school. We were holding the examinations in our auditorium and I had several teachers in the hall as assistant examiners to keep watch. Whipping here in India consists in striking the palm of the hand with a ruler or cane.

The examinations went on very well till the third day when a Brahmin teacher reported that a Brahmin boy was cheating. I immediately went to the boy and found the proof of the cheating on his person. I returned to the platform and explained to the boys what had happened and called upon the cheater to come forward and take his punishment. To understand this you must know that a Brahmin is of the highest caste here in India. Many Brahmins are worshiped, and before the coming of the English it was a rule in many parts of India that, if a Brahmin was struck, the striker, were he an out-caste, might be put to death. You must also know that westerners, though highly respected, are essentially out-castes in the eyes of Brahmins.

Furthermore, you should know, what I did not know at the time, that this boy was from a highly respected Brahmin family, that he was very wealthy, and that he was an only son who had been petted and fondled from his infancy and never struck in his life. He was now a boy over six feet tall.

When I asked him to come to the platform he sat up straight and said, "Please, Mr. Rockwood, do not punish me." I then explained to the school that the boy had violated one of our rules, that the only way to create respect for law and order was to punish those who willfully violated rules. I then asked the boy to come forward. Great drops of tears rolled down his cheeks, though he made not a sound and his face was immobile. I started as though to fetch him and then he rose and came forward. He stood towering at my side with tears falling in a stream down his face yet not a movement of his muscles and not a quiver in his voice. He faced the school and quietly urged, "Please do not strike me. Please do not strike me." Just then Babu Rao, a boy in the front of the school, arose and said, "Mr. Rockwood, punish me instead."

You can imagine the thrill that went through that audience and through me! Who ever heard of another boy asking for a fellow student's whipping? I then explained that Babu Rao had shown a wonderful spirit of friendship but that it was not possible for me to arrange that he should take another boy's punishment. I then ex-

plained that Jesus had done just that for us on the cross. That, as we were all sinners and deserving of harsh punishment, God had arranged that Jesus should take upon Himself our punishment provided we truly repented of our sin and followed Him and freely accepted his punishment as done for us. I then explained that God was ruler of the moral universe, and thus could arrange that the heart of man should be so constituted that belief in Jesus should be attended by a wonderful change in heart-attitude, and thus the laws of the moral universe were not violated when Jesus received our punishment and we were converted. What was needed was certainty that the culprit would have a change of heart.

But in this case I could not be sure that whipping Babu Rao would result in any change in his friend. I could not read a boy's heart. I was merely a man and as such must mete out punishment to the proper person. If a judge hung the friend of the murderer we would have criminals wandering our streets and innocent men being put to death.

This talk fascinated the boys and they had their eyes fixed on the culprit. He stopped crying and I turned and said in a low voice, "Now stretch out your hand and take your punishment like a man." He did, and I struck him three times on each hand.

He went home that noon and I was told that there was a great hue and cry in that Brahmin section of the town. A Brahmin boy whipped! Who ever heard of such a thing. And whipped by a westerner! The mother laid on the ground and yelled and they said they would have me punished.

When the hour for the afternoon session came round my Brahmin boy appeared. He was a member of the sixth form, and if he did not come to the examinations he would not get his certificate, and this is the great aim of all Indians. They prize the certificate more than you can understand. Their rank in life is measured largely by their certificate. Thus he had to come back.

But when he entered the hall I did not recognize him. He had a turban on with a gold band about it. He had a gold headed cane. He wore a pancha with a gold border and had on a Prince Albert coat. He looked like some Rajah. He took his seat and completed the examination. Thus it went on until the last day of the examination.

On this last day, at five o'clock I saw boys carrying out chairs. Soon Babu Rao came and said, "We are about to have a picture taken and should like to have you in it." I went out and saw about twelve boys with my Brahmin boy in their midst. When I came up he asked me to sit in the chair in the middle and then he sat down beside me and the other boys arranged themselves about me and a picture was taken in silence. When it was over I said "Salaam," and went back to my work.

About two months later Babu Rao came to me with a copy of the picture and I asked him why it was taken. He replied that it was done to commemorate the whipping I gave his Brahmin friend. He then told me that at first his friend was very angry with me and wanted me punished, but as the examination went on he cooled off

and came to the conclusion that I was an exceptional school man. No Indian would have dared to punish him. He agreed that he had cheated and deserved punishment, but he had not expected it to be administered. But I had shown no favoritism. A Brahmin was as any other man in my eyes. Thus the boy decided to respect me and he wanted a picture so as not to forget it. The boys in the picture with him were a group of poor boys for whom he had been running a free study hall in the town during the year.

At these examinations this boy failed, and during the summer vacation his father died and he had to remain out of school the following year in order to straighten out his lands and other property. During this year I was trying to organize the sports of our district and Dr. Coles kindly gave two large silver cups for this purpose. During chapel one morning I showed these cups to the school, and told of Dr. Coles and his love for Indians, and concluded with the remark that I wished some Indian would show his interest in Indian boys by giving another cup for our district sports. At noon of this day I received a note from the boy I had whipped, the first word I had from him since the whipping, in which he offered Rs 100 for a cup in honor of his father.

The following year he returned to our school in order to complete his certificate. During this year he was my right-hand assistant. Being a boy of wealth and a Brahmin he was held in great esteem by his fellow students. I well remember the excitement that took place this year over the loss of the Hockey cup through foul means. It was plain to all fair-minded observers that

we were cheated out of the cup. I saw the whole play and could testify to it. Our school was in a turmoil. The boys were ready to fight. But I persuaded them that it was not sportsmanlike to make a fuss. Then our boys came to me with money to buy a new cup and to challenge our opponents for another game just to prove that we could beat them. Nothing could quiet them. So I called this Brahmin boy into my office and told him how distasteful to me the whole matter was, and that I wished he would speak to the boys and have them drop the matter. He went out and I never heard another word from the boys on the subject.

At the close of this year we went home on furlough. My Brahmin boy came and bought most of our furniture. When we arrived at the railroad station we found a large crowd assembled to bid us goodbye. This is a beautiful custom among Hindus. When a friend leaves they "follow after" him for some distance, and the stronger the friendship the farther they will follow. The railroad put an end to the "following after" of my friends. But this boy was not there. I looked for his head towering, as it should, over the heads of all, but it was not there, and I felt hurt.

Next day we arrived in Madras and had to wait over two days. The following morning I heard a rap on our door and on opening it saw my tall friend and another of my boys standing at the door. They said, "Mr. Rockwood, we could not say goodbye in Kurnool so we followed you on down to Madras." Thus they had "followed after" as far as they could to express their friendship, and a whipping did it all.

The School of the Living Christ



COLUMBUS discovered Central America in 1502. The Woman's American Baptist Home Mission Society began its discoveries in 1916 after the Panama Conference assigned the three republics of that country especially to Baptists for the work of evangelization. It has gone on discovering things ever since.

The Society's first woman missionary was commissioned that year to work among the peoples of Nicaragua, and her efforts are responsible for the start of the present fine school in Managua. Miss Eleanor Blackmore is of English stock, a descendant of that famous Blackmore who created Lorna Doone. She has spent the last quarter of a century in Central America, sailing there when only a young girl equipped with nurse's training and a two years' course at the Baptist Deaconess Home in Chester, England. Soon after her appointment as a regular worker of the Woman's Home Mission Society (she had been receiving only irregular financial support from various missionary agencies with whom she was affiliated and had been relying on help from friends and scanty earnings from her nursing in order to continue her great work), Miss Blackmore organized a Sunday school of forty or fifty children, and a day school for the same group, for which she employed a native teacher. Gradually this nucleus grew into the fine modern school which we are maintaining in the capital city of Nicaragua. At present an average daily attendance of 120 pupils is reported throughout the year, and ten grades have grown

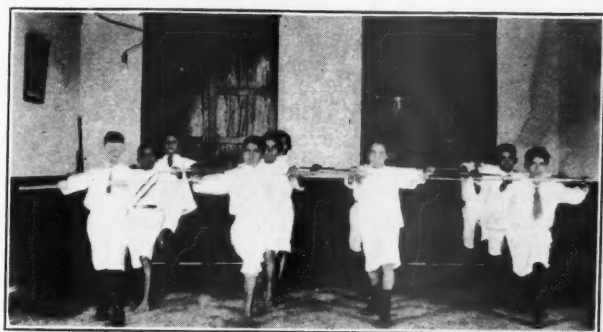
from the original one or two. The Government of Nicaragua has recently given the school official recognition, thereby greatly strengthening its influence and prestige. The boarding department, too, is flourishing, and the school acts as a constant feeder to the Sunday school and church, the children being attracted first by the educational advantages and gradually won to Christianity by the Bible story and hymns heard daily.

One Thursday night a prayer meeting was held in the home of a believer on the outskirts of the city. Don Arturo, a native who was converted and trained under Baptist leadership, preached touchingly and convincingly about the Living Christ. The next morning a wan little slip of a girl about twelve appeared at the school gates and asked to see Christ. The missionary teacher, thinking she meant one of the images which are so common in the Spanish homes, explained that they did not worship or bow down to idols in that school. She seemed much perplexed, and stumbingly said, "But I want to see the *Living Christ* whom you have here. I want to *know* Him. The One the man told about last night." She lived in a house across the street from the home where Don Arturo had spoken the evening before. Having heard of the Living Christ she had set out early in the morning to find Him. Like the Greeks of old she "would see Jesus." As a little sequel it may be added that she found Him there at the Managua school, as have many others who come seeking daily for something better than their starved, thwarted lives have ever known. For this, truly, is the School of the Living Christ.

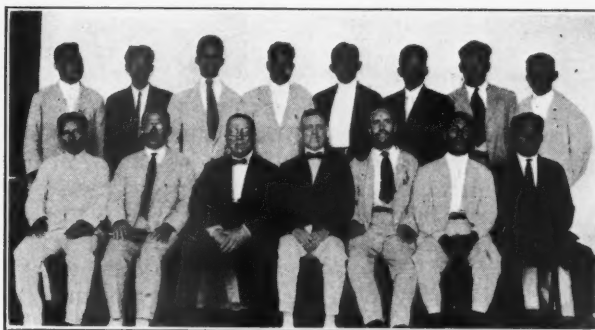


OUR BAPTIST SCHOOL IN MANAGUA, NICARAGUA

The New School in Nicaragua Established by Our Home Mission Societies



CENTRAL AMERICAN BOYS WHO ARE GIVEN A CHANCE IN THE BAPTIST SCHOOL OF MANAGUA



DR. SAMUEL G. NEIL, REV. C. S. DETWEILER (SEATED IN CENTER) AND NATIONAL BAPTIST PASTORS OF NICARAGUA



BUILDING SECURED FOR THE BOYS' DEPARTMENT OF THE BAPTIST SCHOOL IN MANAGUA, NICARAGUA

In the Wake of Earthquake and Fire

BY FOREIGN SECRETARY JAMES H. FRANKLIN, D.D.



AFTER AN exceptionally good run across the North Pacific, encountering no gales of consequence during the eleven days at sea, my ship dropped anchor at Yokohama a day ahead of its schedule. As we approached Yokohama, I took my field glass and searched the shoreline, where in other years had stood buildings in which we were especially interested. The city itself was levelled except for a few injured structures. The Bluff, upon which our missionary residences and other buildings had overlooked the harbor, and where families had lived whose names are among the best known in the history of our Society, appeared absolutely bare, except for a wrecked tower of some description in the distance, and an American flag flying where the American Naval Hospital once stood. The stately concrete buildings of the Mabie Memorial School, on a hill dominating the city, were gone. Even the stone breakwater around the harbor had been shattered. There were only three familiar objects in sight. In the dim light of the late January afternoon, the white tower of the Mary Colby School, conducted by our Woman's Board at Kanagawa, a suburb of Yokohama, was plainly visible. In the distance was the somber form of the Japanese sacred peak, Mt. Fuji, silhouetted against the sunset clouds, unmoved by the cataclysm. A few minutes later Venus, toward which we had seemed to be sailing, night after night, as if it were a beacon for us especially, sparkled like a great arc-light in the heavens.

The chilly atmosphere did not deter missionaries and Japanese friends from coming out in a tender to meet the ship. Four of the families represented in the party had lost their homes and practically all of their personal effects. They had also lost school buildings or other property, but it was evident they had not lost their optimism. Even Miss Converse, for so many years the beloved principal of the Girls' School at Kanagawa, was one of the group on the tender, whose upturned faces scanned the decks of the great ship until we recognized each other.

It was too dark, when we came ashore, for much to be seen of the wreckage of Yokohama. Next morning, however, under the guidance of Missionary J. F. Gressitt, I visited the ruins. Gressitt, by the way, was one of the refugees on the *Empress of Australia*. At first he found safety on another ship when the pier on which he was standing was broken by the earthquake. At least he was on another ship for three hours, or until he could get ashore to go through smoke and heat in the city which had just been destroyed, to ascertain if the children of some of the mothers on the ship, who had been at the pier to see friends off, had found refuge in one of the parks. Naturally, the mothers were frantic. Night, with its looting and mob spirit, forced him back to the ship, but at daybreak he was off again, with bottles of water and bread, in search of the children. He found them and brought them to their own. I am told by others that if Gressitt could only be made to talk, his

would be a story of heroism. But heroes won't talk for publication.

In Yokohama there were three spots of especial interest to our Society. One was the Bluff where several well known missionary families lived. One of the residences, at No. 75 Bluff, had extended hospitality to more American Baptist visitors than any other missionary home in the world. All three of the principal structures on the compound, and the church at the foot of the hill, were completely destroyed. On the three terraces of the compound nothing is left. Nearby, the Union Church building, in which there was a beautiful art window in memory of John L. Dearing, is as completely demolished as if it had been dynamited. In the foreign cemetery, on the next hilltop, monuments and tombstones were broken or dislodged. A second spot was the new concrete church building, a memorial to Baptist missionaries who had labored in Yokohama. This building still stands, although gutted by fire. The third spot was the hilltop on which the Mabie Memorial School was being developed so successfully in its splendid buildings. Less than nothing remains, for the concrete walls and the twisted iron bars that reinforced the structure must be taken away. The school appears to have been where the great earthquake was most intense, and the heavy structures fell with the first tremor.

In Yokohama there is everywhere the clatter of hammers, and thousands of small rough board buildings have been thrown together with roofs of corrugated iron. Out in the harbor and beyond the old breakwater are a hundred ships laden with lumber and other building materials. In the streets are the carts and carpenters, while the school children are romping off from the shacks or wooden barracks to the temporary school buildings. Note this significant fact—the city was destroyed five months ago and already public schools have been reopened in the temporary quarters! The Japanese mean to educate their children, whatever else may be left undone.

We wondered whether Yokohama would be rebuilt sufficiently to justify us in the continuance of the Mabie Memorial School in that city. Yokohama is already largely reoccupied, although with temporary structures. There seems to be no question as to the future of the city. We wondered, too, if the population of the city had not been so scattered that it would be impossible to gather the pupils together again at the Mabie School, even if buildings were available to house them. Well, they came back 400 strong, and the faculty of the Girls' School at Kanagawa, several miles away, offered its class-rooms for the use of the boys during the afternoons. The rooms are crowded. From the ruins of the Mabie School buildings, near which temporary structures are already being erected, I hastened to Kanagawa to visit the two schools now using the same plant at different hours, where Miss Converse was holding the 300 girls to greet the Foreign Secretary, and to hear a few words from him. I wish you could have heard them sing in English, "I will sing the wondrous story, of the Christ



From Top to Bottom

1. Erecting a new store in Yokohama.
2. Temporary home of Dutch Reformed Mission School on the Bluff, Yokohama.
3. End of Bluff; note how hillsides dropped into the valley.
4. Foreign Cemetery on the Bluff; here lie the ashes of many missionaries. Nathan Brown's grave is in this broken pile.

From Top to Bottom

5. New shops in Tokyo, rapidly thrown up.
6. Union Church on the Bluff, a stone building with art window in memory of John L. Dearing.
7. French Consulate in Yokohama.
8. Secretary Franklin at ruins of Mabie Memorial Boys' School, Yokohama; only small portion of ruins shown.

who died for me." Then they sang in Japanese a hymn which I can attempt only to repeat from memory:

"Blessed be the fountain of blood
To a world of sinners revealed.
Blessed be the dear Son of God,
Only by His stripes are we healed."

Before the girls had vacated the auditorium, the boys were waiting outside the doors. They crowded the room and began to sing in Japanese. From the music I knew the words, "My faith looks up to Thee." Some one has said that the songs of a people reveal their life and spirit. Perhaps, too, they help to inspire a people. At any rate, your hearts will be thrilled at the news that last week 120 of the girls in the Mary Colby School announced their acceptance of Christ, while in the Mabie Memorial School 141 of the boys declared their purpose to follow Him. This was not a sudden development, but a part of the fruitage of years of labor. When I expressed the hope that the faculty of Mabie Memorial School would continue to foster a spirit of evangelism, Dr. Axling remarked that so long as Principal Sakata (Japanese) is there, emphasis will be placed on the development of such a spirit. And of course the same will be true in the school for girls.

It was nearly three in the afternoon when Dr. Charles B. Tenny and I were back in Tokyo, where Dr. and Mrs. William Axling were waiting to take me in an automobile, here and there across the 27 square miles of the territory of Tokyo which were swept clean by the fires that followed the great earthquake, leaving 119,208 dead and more than a million people homeless. We drove many miles, but always we were close to the well-nigh countless bare board structures which have been thrown together, until a great part of the capital of Japan is a sea of what our own West calls "shacks." But it is wonderful that even partial recovery, on such a large scale, has been accomplished. Without question, the Japanese are a resourceful people. However, it probably will be a long time before permanent structures will be erected in large numbers.

Dr. and Mrs. Axling took me to several centers of relief work under Christian auspices. I am told that one of the most distinguished Japanese professors at the Imperial University in Tokyo, himself not a Christian, has said that in this time of reconstruction the Christians, with their relief forces, have easily taken first place. But all they can do is small in comparison with the need. I must now confine my description to what is being done in our own Tabernacle, where Dr. and Mrs. Axling have worked for many years.

In the late afternoon we came to the Tabernacle, whose concrete walls, stairways, galleries and partitions are still standing, although the structure was gutted by the flames. Immediately after the disaster the Tabernacle was turned into a relief station. I wish you could see it now. The auditorium and all other rooms have been converted into very small compartments, through the use of wooden frames and grass mats for walls. A compartment is given to each family for sleeping quar-

ters. Fifty families are there at present in the 50 compartments, with from two to five or six members each. Since September 1, 121 families have been sheltered there. As soon as a family can care for itself it must move out and give place to a less fortunate group. On the street floor there is a common kitchen. The balcony of the church auditorium has been converted into a hospital. The operating room is in the tower. A doctor and two nurses are in charge. The operating room is the only one in that section of Tokyo. The free dispensary has ministered to about 100 persons a day.

I can merely mention the other principal features in the Tabernacle program of relief: A free day nursery, where mothers may leave their babies while they help to restore the homes, and a free kindergarten. In both of these, free hot lunches are served to the children. There is a free reading room for children, at a time when there is a book famine in the devastated districts. A free legal advice bureau is conducted, and a free employment office. Nine different Christmas entertainments in connection with the Tabernacle work were held. Can you think what that meant to the children living in the devastated districts? Any one who can help the children find a place to play these days is a benefactor. Over 2,400 children heard the Christmas message and received gifts. As many received copies of a Christmas magazine, besides portions of Scripture. At New Year's tracts were placed in the hands of 1,300 persons in connection with the distribution of gifts. Since September, Dr. Axling and his fine corps of Japanese workers have distributed \$13,000 worth of supplies furnished by the Japanese Government. At present the Government is planning to expend \$750,000 in the conduct of 32 relief stations in Tokyo for the feeding of needy children, and the Tabernacle has been asked to take charge of one of these stations. One naturally asks whether we in America did our full duty by our workers in Japan at such an hour. Certain it is that it was, and still is, an extraordinary opportunity to heed our Master's "Inasmuch."

Of course, the spiritual needs of the people are not overlooked. In truth, the Gospel has been lived before the community, and it is being illustrated in service which all can understand. Never has it been more effectively preached in the Tabernacle than now. But regular services are conducted, too. The only meeting place available is the large kitchen and dining-room on the ground floor. Just before I reached Tokyo, several evangelistic meetings had been held in that room, when 63 decided for Christ. In the three or four days immediately preceding my arrival in Japan a total of 324 decisions for Christ was reported at the Tabernacle and the two schools in Yokohama. I am told that the interest of the people in religion in general has been quickened. May we be given wisdom and grace for such an hour. I found the missionaries heroic and hopeful, in spite of the terrific strain of recent months, which has not yet passed. The same is true of the Japanese whom I met.

Inland Sea, Japan, Feb. 4.



With "The Little Brigade"

BY MABEL V. YOUNG OF PUEBLA

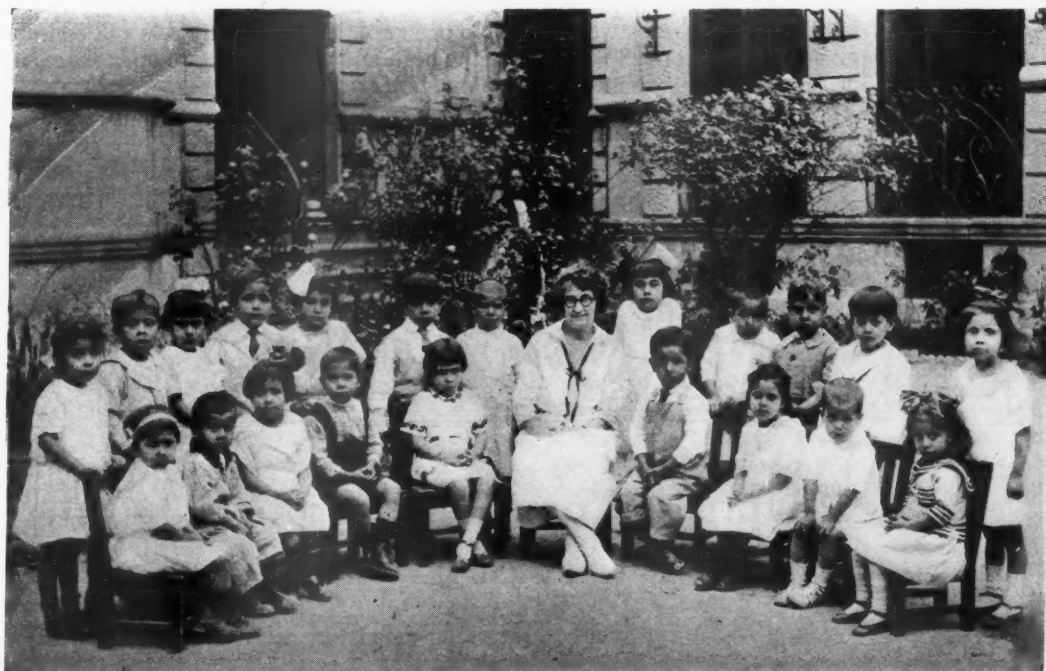


OUR LONG vacation comes in December and January instead of in the summer. We needed a change and rest, so four of us planned a trip to Oaxaca and Mitla. We expected to return the last of December, but on the eighth the revolution broke out unexpectedly and changed our plans. For a few days we had communication with Puebla, and our friends told us that the trouble would no doubt be over by the end of the month. No true prophets did they prove to be, for soon all communication was cut off, and neither the friends in Puebla nor our families could hear from us.

We went from the hotel to live in the Presbyterian Mission House. These missionaries were unable to secure money, either from Puebla or New York. Quickly adapting themselves to the new situation, one of them

riding about an hour the train stopped at a small station, with our car opposite a freight car on the next track. Suddenly we heard yells and cries which told us that the train was being attacked by rebel soldiers. Then shots cracked through the air and passengers jumped into the aisles or bent as low as possible in their seats. Women called out to save their children, and others prayed aloud to the Virgin of Guadalupe. Before long a soldier entered and assured us that no harm would come to us, that the children and women were safe. The town was two miles distant, so we took up our bags and started with the rest of the passengers. Some of the men kindly helped us carry the suit cases, and were always ready to help us in any way possible.

Fortunately, it was moonlight, so we could see the way easily. If you have seen the immigrants at Ellis Island, you know how we looked, coming down the road all



KINDERGARTEN CLASS AT THE COLEGIO BAPTISTA, PUEBLA, MEXICO

secured two American children to tutor for the sum of 60 pesos or about \$30 a month, two of the others started English classes for pupils gathered through an advertisement, and the fourth worker, a nurse, took care of a typhoid case in order to secure enough to live on during their days of exile. On the tenth of January, word came from a pastor, in a small town on the way to Puebla, that we might be able to get on to Puebla if we came to his town at once. Our friends were fearful for our safety if we undertook the trip, but we decided not to lose any opportunity to get back, and leaving Oaxaca at five-thirty in the morning, we arrived in the late afternoon.

Two days later there was a train out for Puebla, and, as it was the first in a long time, it was crowded. After

loaded with bundles and bags. We reached the town at about half past eight and sat down under the quaint old portales while some of the men went to see about food and places to spend the night. Bread and tomatoes tasted very good. We finally secured a room in a private house, where they put two mattresses on the floor. The four of us lay down on them, using the Indian blankets we had purchased in Oaxaca for covers. At four-thirty we arose, intending to start out for the next town as soon as some conveyance could be secured. None was to be had, however, so we finally started out afoot, with about twenty miles between us and the next town! We thought that if we could reach the town before the troops, we could get a train for Puebla.

After walking ten or twelve miles, we found a man who rented us burros for the rest of the distance. The sun was hot and the alkali dust thick, but we continued until about two o'clock when we saw the soldiers not far away. Groups of them rode over to our party, asking us where we came from and where we were going, but they did not molest us in any way. We continued until we reached the town, where we found ourselves in the midst of the rebel troops. Their horses kicked up more dust and made our poor burros look ridiculous, but on they carried us until we reached a hotel. After washing and eating dinner, we decided to start on again, though not until five o'clock did we leave the town, on burros again. This part of the trip occupied only three hours, but by eight o'clock we were tired and stiff.

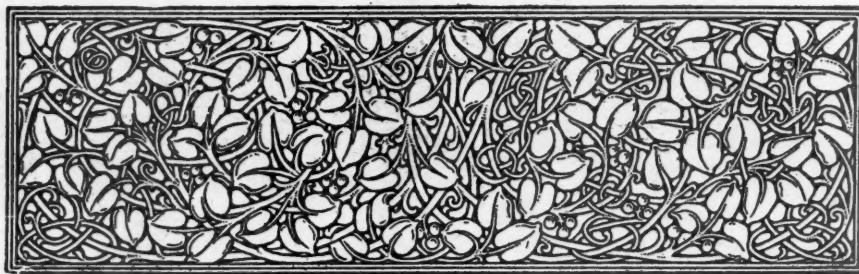
The people of A. watched us enter with much interest, and noted that the first thing the men of the party did was to make arrangements to continue the journey. Some of the town's people warned that it was not safe to start that night, as there were questionable characters in the town who had seen us with much baggage, and might rob us on the road. However, we were very anxious to reach the next place, where we hoped to secure an auto or train for Puebla. After a rest of a few hours we started out at one o'clock in an immense wagon drawn by six mules. By this time there were twenty in our party. The night was cold, but we wore as many clothes as possible and wrapped our blankets around us.

So we were not uncomfortable, except that everyone was crowded and we did not know what moment we might be attacked by bandits. Fortunately, the trip was made in safety, and about six in the morning we arrived in Tepeaca. As we were standing in front of the station, wondering what would be our next move, we looked up the track to see soldiers come riding in, and our hopes for a speedy departure were blasted.

As the troops rode up and saw us, some of them recognized us and laughed to think we had arrived first. One of them said they had named us "The Little Brigade." One of the officers told the men of our party to take us to the church for safety as there was to be trouble. Soon the battle began, for the trains which arrived brought federal troops. Shots flew through the air for an hour and a half. After things calmed down we started out in hopes that there would soon be a train, as this time it was the federal troops which had won. They formed a train and let us ride in the work car. We held our breath until we passed the first station, but there were many federal soldiers, so we felt that the train would go through all right, as it did. We reached Puebla about four o'clock, more thankful than we can tell, that God had kept us through dangers, seen and unseen.

No one knows when this trouble will end, but we hope for the best, and are planning to open school as usual.

Puebla, Mexico.



Baptist Women in Europe

BY MABELLE RAE McVEIGH



ON THE other side of the Atlantic Ocean are groups of loyal Baptist women serving the Master as faithfully as those in our own land. Although organization is very simple, there is that same tenacity of purpose that dominates our own unconquerable spirit, and everywhere there is an eagerness to know how American Baptist women reach their goals.

Reval, the capital city of Esthonia, is the home of four Baptist churches, each doing a splendid work in its part of the city. Quite removed from the business section, and ministering to the "common people," is the Philadelphia church. Here a one-room frame building has served all purposes, but in wintry weather heat has seldom warmed that chilly atmosphere, because of scant resources. In spite of that the audience has listened most attentively to the pastor of the flock. The daugh-

ter of this pastor, Miss Tabea Corjus, a few years ago saw a vision of service to her people, and set forth with almost no funds to secure training in neighboring lands. Recognizing her superior qualities of leadership and initiative, English friends took her to a training school in London, from which school she graduated early in 1924. When a report of her ability came to the women of our own Woman's American Baptist Foreign Mission Society, a special gift was made to provide a Center for her work in her home city.

After a conference with the Esthonian leaders in Stockholm and a visit to her city, it seemed wise to make that Center a part of the church building. Because so many orphan children were to be found everywhere as a result of the war, there was a real plea that this addition be made available for a shelter for these homeless little ones. If you could look into the basement of that church where seven families, some with three and four

children, are living in seven rooms, you would realize that the housing problem is a real one, and you would understand how this need and a home for children had seemed to surpass all others in the hearts of these dear Esthonian Baptists. Plans have now been drawn by these who have reason to rejoice over this gift, but it has been decided to delay building and bring Miss Corjus to the United States for six months after her graduation, that she may observe Daily Vacation Bible Schools, and have an opportunity to see just how an American Christian Center functions. Fortunately, our Woman's Home Mission Society is operating a number of Centers which can be studied to good advantage.

There is in this land an old fashioned enthusiasm among Christians, and during the visit of the summer it was most helpful, when requested to speak in the churches, to ask what subject would be of greatest interest. Over and over again came the reply, "Well—tell us about America—but preach the gospel." It was, however, just as interesting to have the women come afterwards to the speaker and say, "Would you mind telling us in detail just how American Baptist women do things?" Women will soon take their rightful place in the Christian work of this land, because there are now several capable young women in training at the Baptist seminary in Kegel, led in their preparation by the unflinching devotion and earnestness of Mrs. Adam Podin. Her great desire is to win her native land for Christ and His service. She hopes soon to publish a women's paper for the assistance of those in the local churches who are so eager to know what to do and how to do it.

In Lodz, Poland, Baptists enjoy the prestige of owning the first hospital in the city, and though not of the Baptist faith, the best physicians and surgeons of that city are glad to have their patients cared for by Baptist nurses. Throughout Central Europe, nurses are usually deaconesses, and there is a wonderful charm about these simple black gowns and white-faced black bonnets that frame a madonna-like face. Thus those who go forth minister both to body and soul. In this hospital, which is truly a Christian Center, Sister Bertha and Sister Agnes carry the full management of the institution and lead in the training of the Baptist deaconess-nurses. Like every first class American hospital, cleanliness was evident everywhere, and one had the feeling that the hospital itself had been "washed and ironed." In addition to the cases that bring a financial return, there are six or seven free beds in which Baptists are given preference. It is a cheering fact to know that the hospital is a self-supporting institution, but the greatest satisfaction came to the writer as she looked into the face of a young girl which truly shone with a newly found joy, and heard that while on her sick bed at this hospital for her bodily disease she was finding not only health but the "good news" that would transform her life for all time.

A few blocks removed from the Peabody-Montgomery Hospital is a kind of annex in which the deaconess-nurses and those in training for definite missionary service live and study. At present, there is a three-story brick building which will for some time to come be large enough for this part of the work, when the tenants have actually been induced to vacate the rooms. There is this unusual situation in a number of cities "over there"—that tenants cannot be forced to move out unless they can find a place into which to move, and the housing

shortage is so serious that sometimes moving is delayed many months. That is bad enough, but the worst of it is that the owner must not accept the rent during these months or he prolongs his difficulty for a greater period. When this annex is really in use for women's work there will be a splendid center for Baptist work and Christian service, of which not only Polish but American Baptists may be proud.

Of all the countries visited, Czechoslovakia was in the best economic condition, and here, also, was a group of Baptists of unusual ability. At Veltrusy, just an hour from Prague, the Peabody-Montgomery Home for orphan children is the particular interest of American Baptist women. In this home, which is very real in its homelike atmosphere, are 19 bright, healthy, happy boys and girls. They have come out of the depths of degradation and poverty and have discovered in this home what love is. A kind faced matron watches over her brood with the aid of the splendid managerial ability of Madame Kolator. Perhaps the greatest tribute to this home is the expressed wish of a young neighbor boy, with normal family life, that he might be an orphan so that he could live in the Peabody-Montgomery Home. Here, as in the Hospital, the story of Him who loves children is making its impression on the lives of this family, for decisions to follow only Him are being made as the days go by and baptisms into the church are taking place. It is hoped that this home may soon be enlarged so that it may minister to the homeless and later produce more Christian leaders for Czechoslovakia.

Central Europe is a sober place. In many meetings of all sorts, hundreds, yes, even thousands of faces, leave a memory of a common stoical expression with very, very few smiles. Eagerly and earnestly all listened to every message with never a hint of disorder. Audience rooms were always packed, and in every case it would have been impossible to hang out a card of "Standing Room Only." There was no standing room. It was already taken long before the speakers arrived. At times, during the services, when particularly interested, a listener in the pew would quietly rise and stand with eyes riveted on the speaker. Evidently it was quite customary, for it drew no attention from others. Then sometimes, during a meeting, the interpreter would give an opportunity for those sitting to exchange places with some of those standing, and quietly such shifts of places would be made.

Perhaps one of the most impressive services was that in a tent in Brno, Czechoslovakia, where the audience has long ago outgrown the church building. On this particular night, 700 men and women had crowded into this tent to hear an American Baptist woman speak. The subject was, "A Christian Home," and it was a thrill at the close to have the pastor ask for hands of those who would henceforth pledge themselves to maintain a truly Christian home and to see by far the majority of the audience raise their hands. Then, as that audience was dismissed, it was possible to discover that those dear people had been sitting on benches without backs, many with children in their arms. This is only an illustration of the eagerness with which the people of Central Europe are waiting for the Gospel story. There is now an unprecedented opportunity to build into the very foundation of Protestant Christianity by lending loyal support to Baptists in Europe.

In Peril of Robbers

BY JOSEPH TAYLOR OF CHENG TU, WEST CHINA

ON OUR journey up the Yangtse river we were delayed ten days at Ichang because of fighting in Chungking. When we left Ichang it was with a very pessimistic captain on the bridge and a fearful looking forward to something that might happen. It was understood that if any shooting broke loose among the bandits on the shore we were to go to the bridge, which was protected by steel plates. The river was quiet for several days, but the steamers coming down from Chungking gave us little scraps of news written with white chalk on a blackboard and displayed from their bridges. It became quite an item in the day's occupation to meet a steamer and attempt to read the blackboard notice before the steamer got by us. In general the news was that at a certain place below Chungking a party of brigands was firing at all steamers. When we approached the place and were all on the bridge in perfect safety, sure enough, the Gentlemen-of-the-road ran up to a hut to get their rifles ready to give us a warm reception. Our captain and the first and second officers were prepared to return any fire, but waited for the brigands to start the game. This they did to the tune of about 20 shots. Our men on the bridge returned 23 by actual count, and thus there were 43 less cartridges in the province of Szechuan. All who seek the welfare of this province and its population can but rejoice in the lessened number of bullets. Would that the number could be increased by hundreds of thousands. No one was hurt, either ashore or aboard, and we went down to afternoon tea with a fresh subject of conversation. This little incident of our journey is a small picture of the plight of Szechuan. The people, law-abiding and industrious, are at the mercy of the soldiers and brigands. Soldiers who have received no pay for months break out in looting. Farmers and their help are driven into the hills because they have lost the results of their year's work. Both these parties want to be sure of the day's rice and a small amount of money with which to carry on.

We finally reached Chungking and had to wait from Sunday to Saturday for a steamer going to Suifu. This we were glad to do, as it is next to impossible to make that trip on native boats. When we got away, we had a delightful journey with a few stray shots from the shore to remind us that we really had reached Szechuan. It was good to see the Suifu pagoda and to round the bend of the river which brought us in view of the city. The good folks there were delighted to see us and we spent four days with them. Signs of progress were not far to seek. Indeed, it is humbling to one returning to the field to realize that the work has gone on with vigor and permanent worth while one has been absent. And it is equally encouraging to realize that more and more Chinese leaders are taking the place of the foreign missionary in responsible positions.

At Suifu I found such a leader, Mr. Liu Bin Kuen, a graduate of a West China Union University. He is now Principal of Monroe Academy and is certainly making a success of his job. The building was crowded last year

and it was necessary to add more dormitory space in order to accommodate the increasing number of students who applied for admission this fall. A way was found of adding four more bedrooms, and so 24 more boys were received; but this was a smaller number than that of those turned away because of lack of room. I had a delightful talk with Mr. Liu, who expressed his desire to spend his life in that school. He is one of our most deeply spiritual leaders and cannot but exert a good influence on all the boys who study at Monroe Academy. But he should be given more and better accommodation, more and better equipment and sufficient funds to enable him to build up a strong Christian faculty.

At Chengtu there are more signs of progress. Donald Fay is ordained pastor of the First Baptist Church of this city, and the members of the church are endeavoring to pay part of his salary. He is making a place for himself in the larger community of the city and will grow in power and influence as the years go by. He is to be married next year to a young Chinese lady who is at present teaching in the American Methodist Girls' School. She is well trained and a college graduate. We look forward to this union of two young Christian leaders with quiet thankfulness. Under Mr. Fay's leadership the Baptist church is growing in numbers.

We had to make the rest of the journey in native boats. We were very careful to carry out the advice of the American Consul at Chungking. So we "kept in touch with the local officials," which meant that we were given a military escort which we had to change as we passed from one district to another. The Min River is, in some respects, more dangerous and treacherous than the Yangtse, and we had our full share of troubles and delays. But we arrived at Kiating safe and sound without any interference on the part of robbers.

To the Publication Society

Congratulations of "Missions" presented at the Centennial Celebration

Behold, a century ago—a man—some tracts—a hat—
More men—a conference or two—pray, what of that?
Well, much of that—this gathering, and all we here relate
Of a hundred years' achievements we are met to celebrate.
What more? The American Baptist Publication
Society—imposing name, but cause of consternation
To seeker after metre, rhyme and smooth pronunciation;
This great Society whose fame and well-earned reputation
For Bibles, books, tracts, lesson helps and useful information
Goes way beyond our boundaries out to farthest mission station;
All this evolved, in course of time, from energies begat
Of head in that tract-filled, o'er-spilled, bell-crowned Cornelius
hat.

'Twas so by Providence decreed, in plainly all-wise plan,
That the glory for results should be ascribed to God, not man
To God we give the glory—and to you congratulation
On a century's completion of a literature's creation,
A vast and consecrated task of Christian publication.
A fellow-worker in this field, though not in line competing,
With godspeed for your future, MISSIONS brings you joyous
greeting!

My Call to Haiti and the Work

BY REV. A. GROVES WOOD

In charge of the Christian Training School at Jacmel, Haiti



IFIRST heard of the need of Haiti from Dr. George Henderson, of Browns Town, Jamaica, under whom I gained my first experience of mission work in the West Indies. I learned, moreover, that his daughter, who afterwards became my wife, had offered for Haiti as long ago as 1909. At that time, however, the Island was in a state of perpetual revolution, and she was informed that the Society would not undertake work there.

The call to Haiti came very clearly to me in 1914, and since that time this field has been on our hearts. While we carried on in Jamaica we prayed for an open door to the sister Island. The door seemed permanently closed, however, and we settled down to work in Jamaica. At the close of 1922 the call was repeated both to my wife and myself, and as we had heard through Mr. Mornay Williams, whom we had the honor to entertain in our Jamaican home, that The American Baptist Home Mission Society thought of taking up work in the West Indies, I wrote in December of last year, offering our services, and to our great joy we were accepted: and that for work in Haiti. I know now that those waiting years were years of preparation.

I have arrived safely in Haiti. My experiences in the various ports en route had not prepared me for the pleasant surprise that awaited me when I reached Jacmel. Mr. L'Herisson came to the ship to greet me, and to see his face shining with the joy of the Lord was a benediction. I feel thankful to be identified with him. Jacmel is not a bit like the rest of Haiti, as I have seen it. There is cleanliness and quietness. Behind it all one can see Brother L'Herisson up morning by morning at 3.30, as he has done for years, pouring out his soul for his district. God has blessed him as He always does those who put their trust in Him.

The school has started with 15 internal, and 11 external scholars. They are smaller than I expected, as they vary from ten to seventeen years of age. There is only one, a boy, aged seventeen years. Most of the scholars are quite little people. Mr. L'Herisson can get as many boys and girls around seventeen as he can handle, and will do so at once.

I find that the children are getting no green stuff in their diet. I can remedy this to some extent; but I would like to plant some of the following seeds: turnip, cabbage, tomato, lettuce, scarlet runners, or some similar bean, and celery. We shall take up new pieces of ground as we can work them, and expect to raise all the food required. If the property is to supply the food for the school we must give at least one whole day per week

to agriculture. We have arranged for lessons to be given in the afternoons in the following industries: bootmaking, joinery, for the boys; hatmaking, fretwork, for the girls. The girls also have charge of a garden in which we hope to grow vegetables and flowers. Mr. L'Herisson has given them lessons in grafting and budding.

I believe I shall like the work in Haiti. I am very much impressed with Mr. L'Herisson. It seems to me that if other men could be sent out to occupy the outstations and reach further out from them the whole of Haiti might be evangelized in a few years. For every reason, *now* is the psychological moment for mission work here. The people are losing their faith in Voodooism and other cults based on superstition. In the South we have captured the whole mountain area for miles. There are immense possibilities here.

I am glad to say that I find I can make myself understood as well as I had expected. I believe that in a few months I shall be able to help in the preaching work regularly. On Sunday last I went with Brother L'Herisson to one of his outstations and at the close of the service spoke to the congregation in French, which they understood. Brother L'Herisson is a great man, the greatest of his race I have ever met. I feel honored to be identified with him. He is so gracious and humble with it all that one's heart is drawn out to him. I have seen so little of his work that I cannot say much about it; but as far as I have seen it is the greatest one-man job I have come across. The church we attended on Sunday was the smallest of all, he says. Yet there was a congregation of about 250. There is a novel method of keeping check on the congregation. A small tin is placed beside the door, and each person is supposed to drop a stone into the tin as he enters the church. There were exactly 220 stones on Sunday; but I noticed that many failed to bring their stones. There are no less than 15 such stations, so you may form some idea of the size of this sphere. There is one station four days' ride away, and this week Mr. L'Herisson has received a letter from some people in San Domingo who have heard the gospel through attending this most distant station. They say they want to be formed into a church. They have collected \$200 towards expenses. Of course it is impossible to add this church to the already overwhelmingly large area Mr. L'Herisson has to cover. He simply does not know what to do. He hopes to have the assistance of one of Mr. Gousse's sons later, but he is only seventeen years old now. As soon as I can, I shall give all the help I can; but it seems to me a whole time man is needed at once. Here Baptists have gripped the people; there is an increasingly strong Baptist tradition. There is life here, too, plenty of it. It seems to me that the natural course would be to station one or two men towards the outskirts of the Jacmel sphere, with the idea of working outward. Haiti lies an open field for our cultivation, with rich soil and harvests assured to faithful workers.

Note.—At Isabella, on the Island of Haiti, two years after the discovery of America by Columbus, the Roman Catholic Church consecrated its first chapel in the New World. The work of The American Baptist Home Mission Society begins with its cooperation in the support of the Christian (industrial) Training School at Jacmel, to which have been sent Rev. and Mrs. A. Groves Wood, experienced Christian workers from Jamaica. Mr. Woods is of English parentage and Mrs. Woods of American, a graduate of Colby College, Maine. See also page 253.—Ed.

Home Missions Field Day in Detroit

BY COE HAYNE

THE Board of Managers and officers of the American Baptist Home Mission Society held their February meeting in Detroit, February 18. On the Sunday preceding, 25 men and women, representing the Home Mission Society, Publication Society, Woman's Home Mission Society, Detroit Baptist Union and Michigan Baptist State Convention, as well as other Baptist organizations, national and local, occupied pulpits in Baptist churches of Detroit and outlying communities. This was a memorable Home Mission day for Detroit and vicinity.

During the following Monday and Tuesday the Detroit Baptist Union was both host and hostess to the Home Mission Society and the Committee on the Coordination of Baptist Bodies Using Foreign Languages. During these three days the visitors had opportunity to observe some of the results of the courageous efforts of Detroit Baptists to keep abreast with the opportunities for religious development occasioned by the tremendous growth in population during the past ten years or more.

What Detroit Baptists have attempted found expression in an interesting statement by Dr. J. W. Hoag, pastor of the Woodward Avenue Baptist church, where the Board meeting and the several conferences were held. Dr. Hoag said that all but two of the Baptist churches of Detroit are now worshipping in buildings which have been built or reconstructed during the past ten years. When it is recalled that Detroit has 45 churches (exclusive of Negro), this statement indicates a proportionate growth which no person now living may see duplicated in this great industrial city.

Limited space does not allow a description of the individual churches visited during the tours of inspection made possible by accommodating Baptist laymen and laywomen of Detroit who own automobiles. Many of these churches, now with property worth \$100,000 or more and with memberships past the 400 mark, were but mission churches or Sunday schools seven years ago. The members of the Home Mission Board were especially interested in viewing the architectural features of the buildings designed by the Society's Department of Architecture. A photograph of the Redford church is reproduced herewith as a fine exemplification of some of the ideals underlying the work of this Department.

Home Missions was the theme at the Detroit Ministers' Conference Monday morning. Dr. H. C. Gleiss, Executive Secretary of the Detroit Baptist Union, introduced the speakers. Dr. Bruce Kinney outlined the enlarging Indian work of the Home Mission Societies, illustrating his address by drawing a map embracing

the territory where Northern Baptists maintain missions among Indians. He said the present is a critical time in the Indian work, inasmuch as there are eight fields not only open, but demanding that Baptists come in to present the gospel in their own way. This is a problem involving men and means. Prof. L. Kaiser, of Rochester Theological Seminary, traced the origin of Baptist work in Europe, indicating many points of contact between the beginnings of Baptist interests there with home mission agencies in America.

Dr. C. L. White pictured in a graphic way the growth of the early Christian churches in America up to the time of the Louisiana Purchase, then onward until the formation in 1832 of the American Baptist Home Mission Society by a group of men in New York City who caught a vision of the great religious needs of the land beyond the Mississippi River. The establishment of philanthropic and educational institutions paralleled the building of meeting houses, the home missionaries equally insistent in their advocacy of all of them. Educational development always followed the evangelization of the wilderness. The early missionaries so faithfully taught the churches to give for foreign missions as well as for home needs that the result is seen in the great giving of Baptists west of the Mississippi. Dr. Jonathan Going, the first corresponding secretary of the Home Mission Society, resigned this position to become president of the college in Granville, Ohio, because he believed the denomination should have an educated ministry in the "far west."

The Home Mission Society took over its Indian work in an early day from the Foreign Mission Society, and has gone forward with this trust until it now has missions among 14 tribes, and at Bacone College touches the lives of Indian boys and girls representing 23 tribes. Following the Civil War the education of Negro youth began, and has had, up to the present, a steady growth, with mission schools, now supported and assisted, numbering 15. In addition to all funds appropriated by missionary agencies, Negro students attending the mission schools of the Society in 1923 paid in \$530,256 for their own education, including such items as tuition, books, food and room rent.

During and immediately following the more radical political upheavals in Mexico, the work of the Society in Mexico has been providentially advanced. After the Spanish American War the Society was led, as the bearer of Christ's gospel of peace, to enter Cuba, Porto Rico, and later, Central America. Then in the reconstruction period, following the World War, the Society entered Haiti, where 97% of the 3,000,000 inhabitants are illiterate and sunk in the depths of superstition and despair; and lastly, Jamaica has been entered.

Dr. White traced the beginnings of the work among foreign-speaking peoples, as it has been affected by the tide of immigration, ever flowing westward, first from the Central European countries, then from the Scandinavian, Southern European and Asiatic. He pointed out how every great social and political movement involves a missionary task and defined the part the home mission agencies must take to prevent the spiritual collapse of the nation. Increasing problems are



FIRST BAPTIST CHURCH OF REDFORD, MICHIGAN



CONFERENCE OF NEGRO BAPTIST MINISTERS AT DETROIT

arising from the religious destitution of the foreign-speaking groups, among 22 of which the Society is maintaining its missionaries. Reference was made to the establishment of the International Seminary at East Orange, N. J., as a post-war necessity. In this institution are departments for the training of Christian workers among six racial groups.

"The missionaries of The American Baptist Home Mission Society had an important part in the organization of western associations and state conventions," said Dr. White. "It has been the policy from the beginning to strengthen the state conventions until all but five of them have become self-directive and independent. The secretaries of all conventions supervise the work of the Society, and with these and all the city mission societies it is in happy and fruitful cooperation. It has been the purpose of the Society to place the burden of maintaining all types of work upon the state conventions and city mission societies, as they have grown in leadership and in resources.

"As the home missionary work of the denomination is never static, but constantly increasing in volume, with many more open doors than can possibly be entered and areas of work constantly enlarging, the entire resources of the Home Mission Society, State Conventions and City Mission Societies, in their cooperative endeavors, are always taxed to their utmost, with much constantly remaining that cannot be undertaken in any one year."

President John Hope, of Morehouse College, speaking at the open meeting of the Board of Managers, Monday afternoon, gave an intimate description of the life at a mission school for Negroes and foretold a brighter day for America when race relations would be modified by a Christian leadership now being developed in schools for Negroes as well as for whites.

At the mass meeting in the Woodward Avenue church, Monday evening, Dr. Kinney told a story of latter day missionary progress among the mixed tribes of Nevada, particularly the Washoe. For two or three weeks prior to his attendance upon the Detroit meeting, Dr. Kinney

assisted Missionary Scott in an evangelistic campaign at Gardnerville, Nevada. Here the Home Mission Society's mission land and chapel is adjacent to a colony of Washoe Indians. Previous to about three years ago nothing had been done for these Indians by either church or state. Even now their status is uncertain as to whether they are citizens or wards of the United States, and in either case, whether they are citizens of Nevada. A public school, with an enrolment of 40, meets in the Baptist chapel. Most of these Indian pupils, some of them in their middle teens, had never been in school before. The Baptist mission has clothed them. The colony is growing. They appreciate what the missionaries are doing for them. At the close of the recent series of meetings, several adults expressed a desire to be counted among Christ's disciples. This colony is only one of many bands of neglected Indians appealing to Baptists to begin work of a similar nature.

Miss Alice Brimson, secretary of the Department of Christian Americanization of the Woman's Home Mission Society, portrayed, in an appealing, concrete way, the principles at the foundation of the movement that has enlisted 2,300 Baptist women in volunteer service in behalf of

foreign-speaking people. The work is done principally in homes where classes in English are conducted for mothers, and where countless opportunities are found to exercise those graces of personality which are the tokens of real friendship.

Dr. E. W. Moore, director of Negro work, made a plea for closer cooperation between the white and Negro Baptist groups in America. "*Baptist and democracy* are synonymous terms," he said. "The greatest handicap of the Negro is ignorance. Ignorance on the part of both races is the basis of all friction, troubles and misunderstandings. You don't know us, but you think you do. You don't understand us. You have not had our viewpoint. You do not have sufficient points of contact with us to get it. You see us with the eye of prejudice. You see and magnify our weak points. The newspaper reports of crime, or the color of our skin fix our status with you. You judge us through the eyes of our so-called friends, but in reality our worst enemies. No racial group in America offers a better field to exploit for the Master in time, service and money than does the group I represent. We speak your language. We accept your religion, Bible, and form of government. All effort and means wisely spent for us will yield thirty, sixty, yea, a hundred fold in return."

At the conference held Tuesday morning, under the auspices of the Committee on the Coordination of Baptist Bodies Using Foreign Languages, a recommendation to be presented to the Northern Baptist Convention, introduced by Dr. G. A. Hagstrom and seconded by Dr. Kaiser, was unanimously adopted, the recommendation being one step toward arriving at a method to give the foreign-speaking organizations some definite recognition in the organization of the Northern Baptist Convention, that there may be brought about a more perfect coordination of all Baptist groups in the Convention. It was felt that the spirit of this conference was an evidence of a desirable trend in the



PARTY ON INSPECTION TOUR IN DETROIT

life of the denomination. Here were gathered representatives of fourteen religious bodies using languages other than English, consciously and actually American and Baptist in their hopes and aspirations seeking a way to promote Baptist solidarity without the loss of a single principle of autonomy or other ideal of church policy.

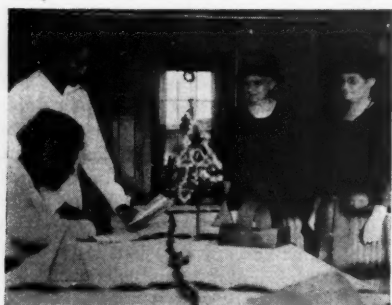
"Detroit has had the most phenomenal growth of any great city in the world," said W. S. Power, President of the Detroit Baptist Union, in his communication to the visiting guests at a luncheon Tuesday, February 18. "During the past few years we have jumped to fourth place, and our problems have increased in proportion."

Mr. Power, not able to be present at the luncheon, Rev. W. P. Lovett, Secretary of the Detroit Citizens League, spoke for him, expressing the gratitude of the Detroit Baptists for the long continued cooperation of The American Baptist Home Mission Society in Kingdom affairs in Detroit, and presented some interesting items of information. They are given here in part:

During the past seven years the Home Mission Society has appropriated \$25,000 towards the missionary work and \$22,000 towards church extension in Detroit.

During the past seven years twenty churches have been organized, re-located or re-opened in Detroit; in ten places new churches were erected.

Among foreign-speaking people work has been taken up during this period



VISITORS AT A CLASS IN ENGLISH, DETROIT CHRISTIAN CENTER FOR NEGROES. MISS LUCY ALEXANDER (DIRECTOR OF CENTER), MRS. ADAH BOYCE AND MISS HARRIET COOPER

among the Italians, Hungarians, Poles, Swedes, Ukrainians and Roumanians.

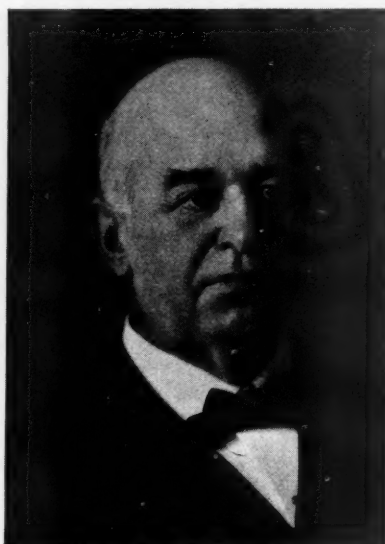
The Baptists of the metropolitan area of Detroit have invested \$1,000,000 in new church property and buildings (not including Negro work), of which four-fifths was given by the people building.

In 1916, 30 churches and mission stations reported 8,720 members; in 1923, 45 churches reported 13,555 members. These figures do not take into account the Negro churches, which have grown from 2 to 46 during the past ten years; the membership from 1,250 to 18,000 during the same period.

A Devoted Layman Passes On

BY CHARLES L. WHITE, D.D.

Mr. David G. Garabrant, early in his life, decided to seek first the Kingdom of God, assured that all other necessary things would be added to him. He de-



DAVID G. GARABRANT

voted his careful thought to his business, which reached out into this and other nations, and like everything else that he touched his efforts in the financial world turned to gold. The material profits which he received, however, he held in trusteeship, as he did his life and the investment of his influence, and by that spiritual alchemy by which service is transformed into character, he turned his earthly goods into his eternal possessions.

His devotion to his church and Sunday school, his interest in educational institutions, both north and south; his great gifts during the New World Movement to the denominational enterprise, which were but a continuance of his benevolent giving through a long life, coupled with the immense amount of time which he gave to the several institutions with which he had entered into fiduciary relationship—all give us the picture of the man. In State and National Home Mission work he was an expert. He had a clear vision of what he wished to do, but was willing to revise all his standards, and his habits, to accomplish his purposes in accordance with the will of God. Perhaps the most conspicuous service that he has rendered was as chairman of the Board of Managers of the American Baptist Home Mission Society during thirteen years out of the twenty in which he served as a member. During all that period he was a member of its Finance Committee. Mr. Garabrant was also President of the Board of Trustees of four great missionary institutions in the South and a member of the Board of three others. This noble man served his genera-

tion according to the will of God, and what more can be said of any servant of the Master.

GENERAL FENG JOINS THE BIBLE SOCIETY

The British and Foreign Bible Society recently elected John Feng of China an honorary member of the Society and received from him the following letter accepting this appointment:

Headquarters of 11th Division,
Nan Yuan, Peking,
26th Sept., 1923.

Your letter, including a membership certificate, reached me day before yesterday; and I am very glad to learn that your Committee have appointed me an Honorary Foreign Member of your Society. I feel it is a great honor to me, but dare not say I am worthy enough to deserve it.

Lately I have been busy; hence I am not able to do so much work for Christ, our Lord, as I wished. However, one thing I'll tell you—that is, all the officers under my command have Bibles and some read even every day, of course not all of them; yet there are Bible classes during weekdays and Sunday service on Sunday. We have six Chinese preachers of our own, and the Peking preachers, either Chinese or foreigners, help us a good deal. We have established a small chapel at the street in Nan Yuan, where my officers go to preach in turn. In a word, I have done as much as my leisure permitted.

Please give my thanks to the Committee in your report, and I humbly thank you for your labor as well. May God bless you all. Yours sincerely,

Feng Yu Hsiang.

THE SON OF A LANDLORD

One of our great needs in the hospital has been a place for the nurses to stay in. There is, within a stone's throw of my home, a Chinese house in which we heard that rooms might be available for our use. When we came to apply the owner could not rent them to us. During this whole period we were much in prayer over this matter. At this time Asiatic cholera was raging and among those who came down with the disease was the son of the very landlord from whom we desired to rent the rooms. The young man was brought to the cholera hospital which I was superintending. He knew a little about the gospel and we prayed over him as we worked. During the boy's sickness the head nurse one day remarked perhaps our God will somehow use this sickness to soften the father's heart and let us have the rooms. They were prophetic words. Through God's grace the boy recovered and when in a few days I called on the young man's parents and I mentioned to them our desire to secure the rooms, they quickly replied, "You shall have them. You have done so much for us we will see that you get them."—J. S. Grant, M.D., Ningpo, China.

Looking Backward

WHAT BAPTISTS WERE THINKING ABOUT AND DOING
IN THE YESTERDAYS

It is interesting to recall that, continuing as it does THE BAPTIST MISSIONARY MAGAZINE which was merged into it in 1910, MISSIONS has behind it 121 years of history. The first issue of the MAGAZINE appeared in September, 1803. MISSIONS herewith introduces a new feature, "Looking Backward." Through extracts from the corresponding monthly issues of ten, twenty-five, fifty and one hundred years ago, our readers may see what the Baptists of other days were thinking, planning and doing along missionary lines.

ONE HUNDRED YEARS AGO

(Gleaned from the American Baptist Magazine, 1824)

Adoniram Judson was writing from Ava, Burma (scene of his prison experiences), of a very different reception by the king and royal family from that of previous years. He was known to be a *thah-thah-nah-pyos-tsayah* (a religion propagating teacher), yet was smiled on and listened to, and granted a small piece of ground by order of the king, on which to build a *kyoung*, or sacred house. His fever and ague was very distressing.

Mrs. E. W. Colman, whose husband had recently died, was asked by the Bengal Christian School Society to take the superintendence of their six Bengalee Female Schools, with 150 girls.

The ninth annual report of the Massachusetts Baptist Education Society showed 22 beneficiaries, 11 in college, 8 preparatories, 3 specials. Scholarship endowments were asked for, \$1,400 at 6% being sufficient to support a student a year at the then prevailing expense!

The death of Rev. W. Ward, colleague of Carey and Marshman in the Serampore Mission, aged 54, and 24 years in India, was greatly lamented in India as well as in England and America. Dr. Carey preached a funeral sermon at Lall Bazar Chapel.

The benefits and defects of Associations were under discussion, as a "most eligible plan for Christian cooperation."

Rev. Isaac McCoy, pioneer missionary to the Indians, reported travels in Ohio and Indiana. In crossing the St. Mary's river high water upset their boat laden with provisions and cattle. Half the provisions were lost. Bad roads made travel almost impossible. "One man at a time, during the night, guarded the sheep to keep off the wolves."

Announcement was made of the issue of the whole Bible in Chinese in five volumes. (This was the Mandarin Bible translated by Morrison.)

FIFTY YEARS AGO

(From the Baptist Missionary Magazine, April, 1874)

How to increase the missionary spirit in the churches was a topic of discussion. Perennial, one might say.

Dr. M. G. Mason wrote of arrival at Bhamo, Upper Burma, November 24. (He went out in 1873.) Immediately began to study the traditions, antiquities and language of the Karens.

Missionary Comfort of Gowhati, Assam, describes inspection tour of Garo land, where wild elephants made some nights exciting and perilous.

The six churches in the Eastern China Mission organized the Chekiang Baptist Association, meeting in the Ningpo chapel. The reports showed 205 members, 6 students for the ministry, 15 chapels and preaching places, 22 baptisms.

A foreign mission treasurer received the following unusual note:

"Dear Sir: I sent you \$100 last month, but I am able to give more; and I now enclose my check for \$568.26. Please acknowledge. The odd dollars and cents you do not understand; but *the Lord and I do*. Mr. Earle, the evangelist, has been preaching here a week; and I feel now that I am doing the Lord's business as never before, and a part of my profits belong to him. You are 'doing a great work, and cannot come down,' and, with my prayers for great success, I remain your brother."

(From Home Mission Herald, April, 1874)

The Home Mission Society was appealing for a dollar from every Baptist to help pay its debt.

A letter to the society treasurer from a woman in Beverly, Mass., said: "Enclosed you will find \$2, one for myself and one for my husband, *as he is not interested in missions I must give for him*, which is all I can do at present. All the money I have at my disposal I earn with my own hands, but I cannot read those appeals for help without throwing in my mite."

The Swede Baptist Church of Bloomington, Dakota Territory, gave \$15 to the Home Mission Society to aid it in supporting missionaries in the West.

TWENTY-FIVE YEARS AGO

(From Baptist Missionary Magazine, April, 1899)

Dr. Thomas S. Barbour began his secretarial service with the Missionary Union as assistant to Dr. Mabie.

Dr. Clough reported by cablegram from Ongole, India, 450 baptisms in February. After the famine of 1877, 9,147 were baptized on the Ongole field in two months. (See Mrs. Clough's article in this issue.)

Missionary F. H. Haggard of Assam, reported the third annual meeting of the Ao Naga churches at Impur, with over 100 delegates from 6 churches. A permanent Association was formed. *All the schools and churches are self-supporting.*

A special train of Wagner sleeping cars was announced to leave New York for San Francisco, where the May Meetings were to be held.

(From Home Mission Monthly, April, 1899)

Reports from the new missions in Cuba and Porto Rico were full of encouragement, the missionaries feeling obliged to restrain the people eager to be baptized.

Dr. T. J. Morgan, Corresponding Secretary, after a visit to the Islands, estimated that \$12,000 a year would maintain an adequate missionary force, with \$50,000 needed at once for church buildings.

Pastor F. Okazaki, of the newly organized Japanese Church in Seattle, was desirous to secure ground and a proper building for his church. (This desire was fulfilled last year.)

TEN YEARS AGO

(From Missions, April, 1914)

The First Baptist Church of Monterey celebrated its golden jubilee. It was organized by Santiago Hickey, an itinerant Baptist preacher who had boldly crossed the Mexican border and gathered a group of converts. The little church through many vicissitudes has grown to be a powerful evangelizing agency, now numbering nearly 500 members; has given 25 of its young men to the ministry, had but 5 pastors, and is the strongest evangelical church in all Mexico.

President Yuan Shi Kai said to Dr. John R. Mott: "I want you to stay in China. Confucius teaches us the truth, but your message tells us of the power to obey the truth."

A young Karen layman, trained in Rangoon Baptist College, went into the rice business, and when he built a rice mill sent for a missionary to come and hold a dedication service, as he wished to have his mill bring glory to God and contribute through its profits to the advancement of His kingdom.

A motor boat at Goalpara, Assam, created much excitement among the Hindus; also enabled Missionary Bowers to travel 60 miles in a day and preach to 800 people.

In Chungking, China, a wealthy woman built a maternity hospital in gratitude for her cure of the opium habit by medical missionaries.

Progress Among Other Denominations

FOR THE YEAR 1924 the American Board has issued an appeal for 12 new evangelistic missionaries on its various fields, 14 missionaries for educational work, 3 physicians for medical work, and 6 missionaries for miscellaneous service, such as business manager for a hospital, mission treasurer and other types of work.

☆☆☆

ONE OF THE LARGEST gifts to educational purposes in recent years was received by Texas University, maintained by the Disciples of Christ, when Mrs. M. C. Burnett created a trust fund, through which the University is to receive her entire estate, conservatively estimated at a value exceeding \$4,000,000. This gives the Texas University three times the endowment of any other school among the Disciples of Christ.

☆☆☆

THE FOREIGN MISSION BOARD of the National Baptist Convention (Negro) reported that at the beginning of the current year it had 39 missionaries in service, of whom 19 were in South Africa, 17 in West Africa and 3 in the West Indies. The salary appropriation for these workers amounts to \$15,310 each year.

☆☆☆

LATEST STATISTICS of Sunday school work among the Disciples of Christ, as reported by the Religious Education Department of the United Christian Missionary Society, show that that denomination now has a total of 9,853 Sunday schools, with an enrolment of 1,172,140. These are found in 22 countries. Non-Christian lands include China, Japan, Thibet, Belgian Congo, Hawaii and the Philippine Islands.

☆☆☆

SOUTHERN BAPTISTS are approaching the close of the fourth year of their \$75,000,000 Campaign, with about \$48,000,000 of their objective actually received. The last year faces them with the necessity of raising \$27,000,000 in order to complete their denominational program.

☆☆☆

DURING THE YEAR 1923 the British and Foreign Bible Society carried through the translation or revision of the Bible in 65 different languages, of which 6 were in languages of Europe, 32 of Africa, 16 of Asia, 7 of Oceania and 4 of North America.

☆☆☆

DR. JOHN R. MOTT sailed from New York January 12 for the Mediterranean. During March and April he is to hold a series of missionary conferences in North Africa, Egypt, Turkey, Syria, Palestine and other countries in this area, whose populations are so predominantly Mohammedan. He was accompanied by his

secretary, the son of Dr. W. S. Abernethy, pastor of Calvary Baptist Church of Washington.

☆☆☆

AT ITS ATLANTIC CITY meeting, the Foreign Missions Conference decided to arrange a great interdenominational foreign mission convention during the winter of 1924-1925. This will doubtless be held in the vicinity of New York and will be similar in scope to the Ecumenical Conference held in New York in 1900 and to the World Missionary Conference held in Edinburgh in 1910.

☆☆☆

THE BRITISH AND FOREIGN Bible Society reports that during the last six months its printing presses issued 381,000 copies of the Bible, 269,500 copies of the New Testament, and 565,000 copies of other portions of the Scriptures, all of them in the English language, indicating as the report suggests, a distinct revival in Bible reading. Of what other book published in England can it be said that more than a million copies were ordered from the printers during a period of six months? Last October the Society sent consignments of printed editions of the Scriptures in scores of different languages to 46 different places, ranging from some of the world's capitals, like New York, Paris, Brussels, Toronto, to far removed and relatively unknown points like Matadi in Africa, Tulagi in the Solomon Islands, Antigua in the West Indies and other destinations like Jerusalem, Singapore, Vancouver and Madras.

☆☆☆

ONE OF THE PIONEER missionaries of the British and Foreign Bible Society died recently in Saskatchewan, where he had served for 60 years in the Canadian wilderness. He was Archdeacon Mackay, partly of Indian descent and familiar with the Cree language, which he found of immense advantage in his work among the Indians. One of his great works was the translation of the Bible in their language.

☆☆☆

THIRTY CONGREGATIONAL CHURCHES are now to be found in Czechoslovakia, of which 7 are entirely self-supporting. Three of these are found in Prague, the capital of the country. Religious liberty, proclaimed with the establishment of the Republic, gives them a hopeful future.

☆☆☆

LUTHERANISM HAS MADE great progress in Iceland. Indeed it is practically the only faith of the population of 85,000. Romanism tried to establish a Roman Catholic Church, but after two years without a convert gave up the attempt. The people of Iceland have not been engaged in war for a thousand years, and would

therefore be worthy recipients of peace prizes. Every child learns to read and there is not a single illiterate person in the country. A workhouse erected for the poor stood vacant so long that the governor converted it into a residence.

☆☆☆

THE DISCIPLES OF CHRIST are doing a fine work for homeless children in the city of Cleveland, where, in a building that had formerly been an old residence, more than 2,000 children have come under Christian influence and have passed out to take their place in the world. The record of these children in schools and in Sunday schools has been well above the average. Eleven of the boys served in the war, one of whom did not return. The imperative need of the home is a new modern building.

☆☆☆

IN THE REORGANIZATION of the missionary work of the Presbyterian Church, a new name appears in the roster of missionary societies. "National Missions" is the term now used to describe the new organization which has gathered in its fold all the boards and agencies relating to home missions, so that it now carries on the work formerly done by the Home Mission Board, the Woman's Home Mission Board, the Board of Church Election, the Committee on Evangelism, the Sunday School Board and the Missionary Department of the Board of Publication. It thus includes all interests engaged in missions in America.

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THE SIXTH ANNUAL CONFERENCE of the British Baptist Laymen's Missionary Movement was scheduled to be held at Swanwick, England, March 13-17. Laymen from all parts of the country were expected and all the missionaries of the British Baptist Missionary Society at home on furlough were invited as guests of the Movement. The attendance was expected to surpass that of any previous year.

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THE LAST SUNDAY in January was observed in the city of Glasgow as "Glasgow Home Mission Sunday." This is now a recognized annual event in the home mission work of the United Free Church, and suggestions are being made for similar observances in other cities of Scotland.

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BAPTISTS OF GREAT BRITAIN suffered a severe loss in their foreign mission work in China through the destruction by fire of the Taiyuanfu Hospital in Shansi. The fire broke out in the hospital laboratory and was discovered fortunately in time to remove all the patients to the school building so that no lives were lost. The Chinese rendered heroic service in removing the inmates. The entire building was gutted and the Foreign Mission Society estimates that about £10,000 will be needed to rebuild and refurnish.

The Robert Morrison Centennial

Extracts from the address by Chinese Ambassador Sze at the Centennial Luncheon in New York, December 28, 1923, under the auspices of the American Bible Society.

CHINA AND HER FRIENDS

I CANNOT tell you adequately with words at my command how greatly I appreciate the opportunity that this Society gave me, in coming to you today to bring greetings from the country that I have the honor to represent. I am glad to have this opportunity to join you in order to do honor to the memory of Robert Morrison.

Robert Morrison had the honor of being not only the first Protestant missionary to China, but also the first foreigner who made a serious study of the Chinese written language. He not only finished the translation of the Bible into Chinese, but also compiled, I am told, the first Chinese-English dictionary. Therefore, he rendered a great service to the missionaries who have come to China after him; and, in fact, to all Westerners who have come in ever-increasing numbers ever since his death. In this dictionary he furnished a key, a "rosetta stone," as it were, to all Westerners who wish to learn the Chinese language and to get a better and more intimate knowledge of the Chinese people and Chinese civilization.

The greatness of his accomplishment would be better appreciated if we realized the disposition of the people at the time. The Chinese were always tolerant of foreign religions. On that account Nestorians came and flourished, and the learned members of the Society of Jesus played a very important part, both in court and among the people of China. But, owing to internal dissensions among different societies of Catholic missionaries over the question of ancestor worship, a wave of strong indignation arose against the missionaries. The controversy over ancestor worship became so bitter that the Manchurian emperor found it necessary to issue an edict against Catholic missionaries then in China. So, when Robert Morrison arrived, there was still in China a feeling—or rather a fear, that missionaries might interfere with one of the most cherished customs of the people.

Then, the account of the conduct of the Westerners in China, the Spaniards, Portuguese, etc., was not of a favorable character. The stories described these adventurers as being cruel and aggressive, inhuman and arbitrary. China was also fighting against the clandestine trade in opium. A fleet of fast-going boats infested the China coast to smuggle opium into China. This was about the time when Robert Morrison arrived.

Times, however, have since changed. The attitude of the people toward Westerners in general and missionaries in particular has also changed, thanks to the

door that Robert Morrison opened. Westerners coming after him are able to accomplish a good deal. And I believe that a great deal more can yet be accomplished. At this time, when China is passing through a period of transition in her attempt to follow the example of this country and to solve the problems of true democracy, she needs all the patience, tolerance, and advice of all her friends; and, above all, such advice as is of a constructive character.

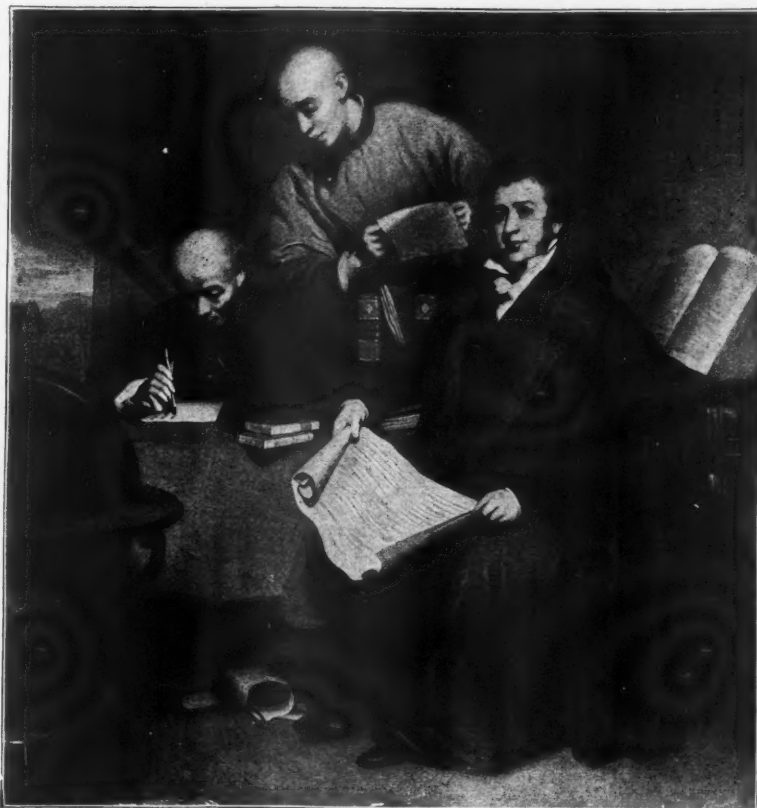
One of the previous speakers has suggested that I should speak to you something about the phonetic alphabet. In a word, it is an attempt to place the Chinese language on a phonetic basis. During the last ten or fifteen years an effort has been

made to put the Chinese in a phonetic form, instead of having it, as it now stands, in a hieroglyphic form. It has thirty-nine characters. This movement has done a great deal of good, and made a great deal of progress. If I understand correctly, you will find that some parts of the Bible, if not all of it, have already been put into the new phonetic form.

I wish to thank you once more for your kindness in manifesting an interest in my country and in my people; and I am glad that I have had this opportunity to thank you in person.

(The Ambassador was received with great cordiality and spoke with evident appreciation and warmth.)

On the same occasion General Secretary Haven said that last year the circulation throughout China proper was 6,389,000 copies of the Scriptures; and since Robert Morrison's day to the present, the total is over 90,000,000 copies. That shows the result of one man's vision and labors.



ROBERT MORRISON AND HIS ASSISTANTS TRANSLATING THE BIBLE INTO THE MANDARIN CHINESE

Robert Morrison is conspicuous for many other achievements besides the translation of the Bible. His first work to be published was a Chinese grammar, which was followed by the New Testament, and later by the Old Testament. In 1820 he established an Anglo-Chinese college at Malacca "for the reciprocal cultivation of China, and European literatures." In 1821 he published a Chinese dictionary in six volumes. In 1823 his complete Bible was brought out. In 1826, after a short visit to England, he returned to China and began the preparation of a Chinese commentary on the Bible. He also established a dispensary, which marks him out as the forerunner of modern medical missions. Robert Morrison was born of Scottish parents at Bullers Green, near Morpeth, January 5, 1782. He died at Canton, August 1, 1834.



FROM THE WORLD FIELDS



NINETEEN STUDENTS at Shanghai Baptist College made the decision to follow Christ as a result of the December evangelistic campaign. Dr. G. A. Huntley says: "I wish you could have been with us as the gospel message was pressed home day by day and especially at the daily prayer meeting when the teachers and Christian students pleaded with God to save the unsaved. After nearly 35 years' experience in missionary service I am bound to confess I have never seen an evangelistic opportunity surpassing that we have here in Shanghai College."

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"OPEN DOORS are on every hand," reports Rev. Floy T. Barkman, secretary of the work for service men under appointment by the Home Mission Society and stationed at San Diego, Cal. Each month 5,000 men are attending the religious services and the missionary is averaging 1,000 miles per month in his automobile, visiting camps, ships and hospitals. The service men are being brought into the membership of local Baptist churches by letter, experience or baptism.

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REV. J. B. WATSON has begun his duties as President of Leland College, Baker, La. This school had been discontinued in New Orleans about five years ago, and has now been reopened at a place of greater need. When present plans have been completed, it will include college, academy, theological, normal and agricultural departments. The Home Mission Society has here an opportunity to assist in the building of a modern school from the foundation for one of the densest Negro populations in the South.

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AT THE OPENING of the new agricultural school in Pyinmana, about 500 Burmans as well as many English friends watched the demonstrations of Rev. B. C. Case and looked at the exhibits, thus showing the interest of the people in the new enterprise.

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MISS LIZBETH HUGHES, principal of the Morton Lane School, Moulmein, Burma, a missionary of the Woman's American Baptist Foreign Mission Society for 27 years, addressed the Executive and Finance Committee, emphasizing the necessity of having three American teachers at each of our large schools. Miss Hughes outlined her desire for future work on returning to Burma, to found a Tubercular

Home for students at Taunggyi and make her home there, combining the conduct of this home with the carrying on of evangelistic work.

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KATHERINE HOUSE of Christian Fellowship, in Indiana Harbor, Ind., reports over 70,000 distinct contacts made in its immediate community during the past year. A new phase of the work is the mission organized to meet the needs of more than 3,000 Mexicans who have moved into the city during the last twelve months.

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TWELVE INDIANS were recently baptized in Rangoon as a result of the efforts of Missionary W. H. Duff who is in charge of the Indian work in all Burma. These additional converts make 500 baptisms since Mr. Duff went out to take charge of Indian work in 1919! In addition to the evangelistic work in the various cities, Mr. Duff has under his supervision a school with nearly 700 pupils in Rangoon, another school with nearly 300 pupils in Moulmein and four other schools.

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A MEXICAN WOMAN, converted in our Baptist Mission in San Pedro, Cal., has proved to be a most effective missionary. Circumstances took her to a ranch in Texas among her own people where she has been responsible for more than 40 conversions and has laid the foundation for a real mission work.

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REV. F. I. BLANCHARD, in charge of chapel car "Evangel" in Wyoming, reports that a church with 34 members, has sixteen new additions, and that one-third of the entire membership have signed the "quiet hour" pledge.

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COLPORTER and chapel car missionaries are at work in the eastern states as well as in the far western states. Leslie, W. Va., has been visited recently by Chapel Car "Herald of Hope," where the church has been revived, W. F. Newton, missionary in charge, reporting 15 conversions. H. W. Steel, with the help of several persons from the Sutton Baptist Sunday School, was instrumental in organizing a Sunday school at Hammond, W. Va., where 75 were enrolled. In Indiana, W. E. Houghton assisted the State evangelist in meetings at New Belville where 14 were baptized. Nine baptisms followed a week's visit at the New Hope Church. At Mt. Vernon, Mr. Houghton assisted

the church in getting ready to call a pastor after being without one for two years. The Sunday school has been reorganized.

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THE NEW Woman's Building at Shanghai Baptist College is in full operation and is the finest and largest building on the campus. It has complete equipment, including dormitories, gymnasium, shower baths, music rooms, parlors, dining hall, domestic science rooms, apartments for the Dean of Women and other teachers.

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AT THE CAMDEN Christian Center for Italians Miss Elizabeth Richardson and Miss Minnie B. Stannard have taken the places formerly occupied by Miss Zelda Waters and Miss Margaret Harrer, both of whom have left the work. Miss Clarissa Maye who so efficiently conducted the young people's activities, has been granted a year's leave of absence by the Woman's Home Mission Society.

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AT THE FIRST POLISH Church of Detroit Pastor Rzepecki baptized 13, December 23. This encouraging work is greatly handicapped for lack of a proper place of meeting. Brother Morze, of the East Side Polish church, baptized 9 on January 13. He organized a church Sunday, January 27. Detroit Baptists had the great joy of dedicating the new building of the Hurlbut Avenue Church, Sunday, January 6. The Home Mission Society has put \$500 in the building and has been giving some aid towards the salary of Pastor Hamilton.

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THE HOME MISSION SOCIETY reports that in the four Western States of Kansas, Colorado, Arizona and California, there are 600,000 Mexicans seeking refuge from the unbearable conditions caused by continuous revolutions in Mexico. Here they have peace, safety, guarantees of life and property, good wages and good educational facilities for their children.

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MISSIONARY W. B. CHARLES of the Philippine Islands writes: "After the word came of the Japanese disaster I wrote a circular letter to the churches in the North of Negros asking for a contribution for the people of Japan, and stating simply that the need was great and that we had work there as also in the Philippines, and that any offering made for the work would be sent through our mission treasurer to our mission treasurer in Japan. Fourteen

churches responded with the amount of Pesos 55.39, and the sum has been sent. I believe that this is the first time these churches have ever given to any foreign purpose."

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FOUR BIBLE CLASSES are conducted three times each week at Judson College. To conduct such a class is a heavy responsibility even under the best of circumstances. When the class contains Hindus, Mohammedans, Buddhists, Zoroastrians, and Confucianists, many of whom come from non-mission schools and know nothing of the Bible, the task is not made easier.

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SPELMAN SEMINARY has always had a remarkable influence upon the girls who live within its walls and walk its campus. Miss Helen Farquhar, a teacher with over 70 girls under her charge, reports that all but one are active Christians.

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COLPORTER-MISSIONARY E. E. Cox, who for so many years has labored so faithfully in Idaho, was recently ordained. The council was called by the New Plymouth Church, of which Mr. Cox is a charter member. The following churches were represented in the council: Boise, Caldwell, Emmett, Fruitland, Melba, Nampa, New Plymouth, Notus, Roswell, Ustick, Wilder. Rev. W. T. S. Spriggs, Ph.D., of Nampa, was moderator, and Rev. A. L. Black, of the Education Department, was clerk. The sermon was preached by Rev. W. A. Shanks, Executive Secretary of the Idaho Baptist Convention. Rev. W. R. Storms, of New Plymouth, led the prayer opening the service and Rev. W. J. Agee read the Scripture lesson. The ordaining prayer was led by Rev. C. H. Blom, of Ontario, Ore., and Dr. Spriggs gave the charge to the church.

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UNDER THE leadership of pastor V. W. Dyer of the Immanuel Baptist Church of Rangoon, Burma, an evangelistic team, consisting of 6 students and one member of the faculty of Judson College, has been conducting a series of evangelistic meetings at various places in Burma. At Danabyu there were 50 decisions to follow Jesus Christ, while at Zalun there were 20 more, and 40 of the church members promised to carry on a more aggressive personal work for Christ among their non-Christian friends.

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TWO NEW SECRETARIES have joined the ranks of the Christian Americanization Department, a part of the Woman's Home Mission Society. Mrs. Edwin S. Kinney, daughter-in-law of Dr. Bruce Kinney, becomes secretary for West Central and Rocky Mountain Districts, and Miss Zoe Seator takes charge of the work in Milwaukee. This department continues to fill so real a need in our national life.

A CABLEGRAM from Secretary Franklin reports that during the last week of January there were 141 conversions in the Mabie Memorial School, now meeting in temporary barracks, 120 in the Mary L. Colby Home School of the Woman's Society, and 63 as a result of special evangelistic efforts in the Tokyo Tabernacle, also housed in temporary accommodations.

Trapped

It was in Africa. The night was dark and stormy. The hunt was over; grim and powerful black warriors swarmed from jungle paths; armed and silent they gathered in their village stockade. The fires blazed brightly. The scene struck terror to the heart of the American explorer. He and his party had been searching that wild region for pigmies, but he had become separated from his main caravan and had taken refuge in a native village. He found himself a prisoner surrounded with naked savages. Barbarous men continued to gather from the bush, each savage claspng a wicked looking spear or a heavy, long knife. Danger was in the air. The explorer believed himself trapped. He would die fighting, backed up against the wall so that no stealthy savage could stab him in the back. His guns were ready, although he knew that the spears and terrible knives would finally win.

At this dramatic moment the chief appeared with twelve stalwart warriors. He ordered his braves to sit. The chief then slowly approached the explorer with a small bag in his hand, the kind in which the Africans kept their deadly poison for arrow-heads and spear-points. The explorer now expected to be poisoned, but he was alert and ready for the struggle. He raised his gun.

In death-like stillness the chief stopped, put his hand into the poison bag and slowly drew out—a *New Testament*! Could the explorer believe his eyes? Yes, the colporter had been there before him.

The automatic was lowered. The explorer was in the house of his friends. Slowly the chief told how he had secured the book from a white man who had taught him the story of stories, and how he was trying, as best he knew, to pray. The watch fires burned out in the night, but the explorer slept without fear.—*The Walther League Messenger*.

ACCORDING to the last census of Burma 13,205,600 people now live in that country. This is a larger population than claimed by New York state, and is nearly equal to the combined population of Norway, Sweden, Denmark and Switzerland.

The missionary task is not yet finished, for 98 out of every 100 persons are not Christians and vast sections of the country have not yet been visited by missionaries.

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ON SUNDAY, JANUARY 17TH, at an impressive service in the Sixth Avenue Church of Brooklyn, Mr. Taiichi Hara was baptized by Dr. Charles L. White, a former member and deacon of the church. Mr. Hara is the son of Taneaki Hara of Tokyo and is associated with his father in a movement in Japan to help neglected and handicapped ex-prisoners and delinquent boys. He has spent two years studying in American universities specializing in the Christian social sciences, later spending six months in Europe as a close observer of welfare work for delinquents, defectives and dependents.

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DAVID GILLINGHAM, a full-blood Pawnee Indian and a senior student at Bacone College, spent two weeks with Pres. B. D. Weeks at the Bible and Missionary Conference held in the Eastern and Middle Western States. He is the grandson of White Eagle, late Chief of the Pawnee and first Christian among them.

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MRS. ANNA M. SALQUIST, representing West China, addressed the last meeting of the Executive and Finance Committee of the Woman's Board. She spoke of the great opportunities of this section and said: "Doors are opening all the time, but we are not entering them. Our schools open homes, but there is no one to enter. Our hospitals open homes, but there is no one to visit. At the church in Suifu, out of 500 membership 126 are women and girls. From the high school only five of our graduates have not entered Christian service. Suifu is 1,200 miles from the nearest railroad; one must send eighteen hundred miles to Shanghai for a cook stove. It is pioneer work, but there are no hindrances from bad foreigners and the door of opportunity is open."

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REV. EARLE D. SIMS, Church Invigorator of The American Baptist Home Mission Society, recently closed his work in the Dakotas, where he assisted in reviving many churches, and began a campaign at Clifton, Ariz. He took along not only his large tool chest, but a stereopticon outfit with numerous slides depicting the work of Baptist missions in many lands.

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IN ORDER that missionary reconstruction in Japan, on behalf of all the Boards interested in work in that country, may be undertaken most wisely and effectively, a joint committee of 62 members has been appointed, representing the various denominations. This committee consists of 32 Japanese leaders and 30 missionaries,

and will make special surveys of evangelism, education, Christian social service and publication. President C. Y. Chiba of our own Baptist Theological Seminary in Tokyo is Chairman of the committee. Baptist missionaries include Dr. C. B. Tenny, Dr. William Axling and Dr. D. C. Holtom. Japanese Baptist pastors include Mr. Watanabe, Mr. Fujii and Mr. Tomoi. Dr. Tenny writes: "It is a time when we shall need the utmost wisdom that we may plan wisely. The Japanese Christians, in this extraordinary crisis, are particularly open to helpful counsel from American leaders."

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MISS LYDIA HUBER writes appreciatively of the Christmas made possible for her little Porto Rican church in Santurce. Enough packages arrived to supply all her large family of 208 children with presents. The church people, also, had a share in the giving of gifts. A White Christmas celebration was held. Poor as these people are they marched to the platform with their contributions of rice, beans, sugar, potatoes, ham, bananas and coffee. Enough food was brought to provide Christmas dinners for 20 even poorer families.

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REV. A. C. BLINZINGER while in charge of chapel car "Emmanuel," at Limon, Col., led the Baptists there in the erection of a church building. The plans include the conversion of the former small frame building into a parsonage. Mr. Blinzinger is now in charge of chapel car "Grace."

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IN THE MORIOKA field, far in the north of Japan, 61 have been baptized and others are waiting. Missionary F. W. Steadman says that in Morioka one would scarcely know that there had been an earthquake in Japan. Life goes on as usual and the work is uninterrupted. He reports: "This has been one of the most fruitful seasons in our experience. God has been at work in our midst. We have never seen a time of greater opportunity for all lines of real Christian service than at present."

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THE FIRST UNIT of the Hartford Avenue Baptist Church (colored) of Detroit was dedicated in January. The building will accommodate 800 and is fully equipped to render service for a growing community. There are now 35 Negro Baptist Churches in Detroit, located in almost every section of the city to minister to a population of 75,000.

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WHAT DOES a Christian Americanization worker do with her time? Miss Meta A. Stevens, secretary in Pittsburgh, gives an answer to this question in a recent monthly report. She writes: "Besides the Industrial School and my work in connection with the Morals Court, I am

giving some English lessons and making calls in foreign homes. Incidental activities such as taking a Polish woman to the dental clinic, helping another to buy a dress for herself and her little girl because she could not yet speak English sufficiently well to get along in the shops, attending and addressing a volunteer banquet at the 46th Street Mission, buying supplies for our Industrial School, and other activities too numerous to mention, have helped to fill the time."

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BROOKS HOUSE had an unusual watch night service on New Year's Eve, according to Miss Alice E. Twing, headworker at this Christian Center in East Hammond, Ind. About ten o'clock some 25 boys were coaxed in from the streets to sit about the open fire, sing songs, pop corn and chat in friendly fashion. At midnight there was a Bible story, a prayer as the bells were pealing the New Year in, and afterwards some light refreshments. The boys seemed deeply impressed. How fine it was that they were in the Christian Center rather than the street!

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THE REVIVAL IN BELGIAN CONGO reported during the last two years on our Baptist mission fields has apparently spread into the fields of other denominations. Rev. D. R. MacKenzie, missionary of the United Free Church of Scotland, reports the baptism of 253 adult converts at Magoje in the Tanganika region, and 81 at Bolonge, the former being the largest number that had ever been his privilege to baptize at one time. The strain of standing in the open air in the tropical sun was so great that he had to pause for rest in the middle of the baptisms and have the surrounding congregation sing hymns.

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MISS JULIA M. JONES reports that her little Negro pupils, who came to Spelman Seminary in the fall unable to sew a stitch, have already finished making children's dresses and white caps to wear to their cooking classes. They are now engrossed in learning the art of darning stockings. This is practical training of the most valuable sort.

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MISS OLIVE E. JONES writes from Nellore: "Last Sunday evening at church somebody put a little silver ring in the offering and I bought it, hoping to find out more about the circumstances of the offering. It must have been one of the school girls who gave it. These people love their chains and their rings and it must have been a sacrifice for some one to make this gift."

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THE ANNUAL report of Judson College at Rangoon shows that the Karen students now comprise 31% of the student body, Burmese 36%, Indians 20%, Europeans

8%, and Chinese 5%. Student activities include a Karen Students' Association, a Burmese Students' Association, an Indian Undergraduates' Association, and an Anglo-Indian Social Club. Such large groups of different races offer possibilities for misunderstandings, and it is therefore worthy of note that in the annual meetings of these associations three of the presidents made specific reference to the fact that one of their chief purposes was to promote friendly relations among all races.

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MRS. A. R. BLANDING is in charge of the Sales House at Mather School, where second hand clothing in good repair is sold to meet part of the institution's operating expenses. Recently a coat was purchased by a neighbor for an honest old colored man who worked for her. Not until she had presented it to him did they find the initials F. F. inside the coat. Nothing will ever make Uncle Fred doubt that God answers prayer after that, for they happen to be his initials, too!

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THE HOME MISSION SOCIETY has been aiding the upbuilding of the Fairview Community Baptist Church of Camden, N. J. Three years ago there was no morning service, whereas now the attendance at the Sunday morning service averages 68; the Sunday school attendance three years ago was 80; now the average is 228. An average of 108 attend the evening service.

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IN THE BARACOA DISTRICT, Cuba, where there is an independent Baptist Home Mission Society with which the American Baptist Home Mission Society cooperates, the work has progressed in so satisfactory a manner that further help will not be needed much longer from the parent Society. The work will be entirely dependent upon the contributions of the Cuban churches.

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THE TEACHERS and students of the Cushing High School in Rangoon subscribed nearly 216 rupees for the Japanese Relief Fund. This is the equivalent of \$102.23. Missionary L. W. Hattersley reported that the students desired to have this money used in helping on the school work which was damaged by the earthquake.

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DURING A geography class at Mather School one student reported that if the navigable length of the water route to Brazil were stretched out it would make two canals reaching from Cape Cod to the Golden Gate. Miss Bertha Clement, the teacher, asked where the Golden Gate was, and, seeing a strange expression on Etta's face, questioned her. "Why," said Etta very much puzzled, "I thought it was in heaven."

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

Easter

BY HELEN B. MONTGOMERY

Once more Easter pours its tides of gladness and exultant life over all the earth. The churches burgeon with bloom, the choirs chant with rapture, the returning sun confirms the great hope as he rises. Easter Day is come again! Oh, for the Easter faith! Shall these dead live again? Can the desolate waste spaces of the earth bring forth bud and leaf and fruit? Can the sleeping peoples be wakened? Can dying races renew their ancient vigor? Can the seats of Mammon become the City of God? Hear the parable of Easter; the parable of the healing waters, the awakening sun, the risen Christ. The dry valleys, desolate stretches of sage-brush, need only the touch of the waters stored in the mountains to become gardens and fruitful orchards. Cold fields, bare and sodden, burst into bloom under the fingers of the sun. The heart of man, long numbed with pain and sin, trembles into life with the coming of the Christ. We have water enough and sun enough, and Gospel enough, to transfigure the earth.

AT HOME AND AT WORK

Friends of Khanto Bala Rai will be interested in the following extracts from a letter from her dated November 7, 1923: "So I am back in my own beloved land, India! I suppose you heard from others of the party of our safe arrival. We landed on the 19th of September at Bombay and got to Midnapore on the 21st of September. It was heavenly to get home and see my mother and friends and other dear ones, eat rice and curry and smell the sweet fragrance of the flowers, and hear the singing of the birds. I was so thankful to find my mother in pretty good health. Everything looks just the same to me. Nothing has changed. It is quite striking to mark how rapidly things change in America, but how very slowly in India. Indeed, according to Dean Buck of Nebraska University, 'Time doesn't exist in India.' We reckon time in connection with eternity.

"I began my work immediately after arrival. I had a mind to rest up a little before I began to work, but Miss Ruth Daniels was working so hard that I felt pity on her and so started out. It isn't very wise, I find. I don't feel strong enough to take such a responsibility as to be the secretary of our school. However, I am praying and working as hard as my strength permits.

"So many people come to see me and ask me about America and its people. Our young folks are turning their minds to go to America. Different people ask me different things, and it does please me a lot to talk about the things I have seen. By the way, I met a missionary of our Mission the other day (an engineer), who is a graduate of the University of Nebraska. Wasn't I pleased to talk to him of our big institution. I am very proud to be a graduate of our Nebraska University. I must say the trip has done me a world of good, for which I shall be ever grateful to the Jubilee Society. With my regards and love, very sincerely yours,
Khanto Bala Rai."

A BRIGHT STAR IN DING HAE

One of the mottoes that hangs in the new School for Girls in Ding Hae is: "A Bright Star Has Risen in the Island." Ding Hae is on an island several miles up the river from Ningpo, East China, where Rev. L. C. Hylbert, now on furlough, has been superintendent. He gives us an interesting account of the rising of this "bright star." When the fine school for boys, now numbering over 500, was completed, an interested but non-Christian Chinese, feeling that his country would never be the nation it should be until its girls were educated, offered \$10,000 for a girls' school. Other Chinese added to the gift, until now \$17,000 is invested in grounds and buildings. No conditions were attached except that the money should be used for a girls' school in Ding Hae. Therefore the supervision of study, the selection of the teachers and the running expenses of the school are in the hands of our mission. The school has been turned over to the Woman's Society, and the formal opening took place in November, 1922.

Miss Anna Chow, the principal of the school, is one of our finest Christian teach-

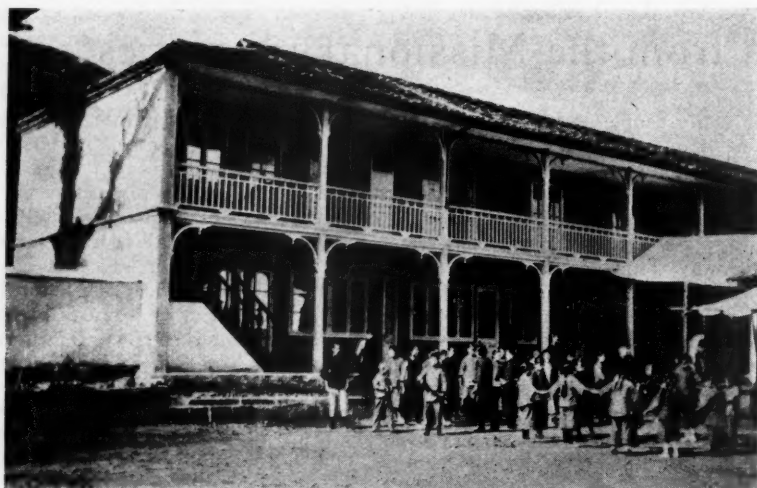
ers. She was educated in the Ningpo Girls' School and taught with Miss Zimmerman for seven years. Miss Chow heard the call to this distinctive piece of Christian service just as definitely as a missionary hears a call to a foreign field. Her influence has already been greatly felt and in this one year she has led her students a long way toward becoming Christians. Another power for Christ in the school is Mrs. Ging. A few years ago she was giving her devotion, her time and her money to Buddhist temples. When she heard the Christian message she said, "That is the kind of God I have always said there should be." Today she is a member of the church and is giving her entire time to Christian service without remuneration. She is a kind of mother to the Ding Hae School and visits in the homes of the students.

There were 42 students enrolled last year and three teachers. Two of these teachers were non-Christian, for the supply of Christian teachers in China never equals the demand. Before the year was out, these two teachers, under the influence of the school, had given their hearts to Christ. It happened that one of them was the niece of the donor of the first \$10,000. She wrote him of her decision and this reply came back from the non-Christian uncle: "It is all right, I expect all of my children to become Christians."

The upkeep of the school last year was met by the generous gifts of women in America and by Rev. and Mrs. Hylbert, who were on the field and saw the inestimable value of this new undertaking. This year it had not been possible to make an appropriation for the running of the school, but very unexpectedly, and almost in direct answer to prayer, came a gift which made possible the placing of this Ding Hae school in our regular operating budget, thus insuring the continuance of a work which had its origin in the mind and



DING HAE GIRLS' SCHOOL



DING HAE GIRLS' SCHOOL

heart of Mr. and Mrs. Hylbert. It is felt that if our churches stand behind this school for the next few years, if we demonstrate its worth and place it on a basis to command the respect and good will of the people, the Chinese themselves may take over a large share if not all of the support. We have all the possibilities of a great school among the people who are already interested in Christian education and who are seeing the need of educating even girls.

In the new school at Ding Hae hangs another motto which typifies the new attitude of present day China: "In the realm of womanhood there is true light."

TIDINGS

EDITED BY CONSTANCE JACKSON WARDELL

THE SHOELESS TWINS

The Shoeless Twins live in Central America and they are 13 years old. They were left by a dying father to the care of our Baptist missionaries in Managua, who already had six homeless little girls on their hands. Are you finding it hard at times to bring up two or three children adequately; feed, clothe and educate them? What about eight on a missionary's salary? Out of bits of old cloth and second-hand dresses the workers had been able to provide the bare essentials for the first six, and shoes were bought out of money which they squeezed out of their own salaries. But the twins are a problem. So far they have gone quite shoeless and everybody knows that 20 bare toes are enough to make any twins of 13 years quite embarrassed in company! All sorts of clothing are needed, but especially shoes and stockings (not necessarily new but only in good repair). Send packages directly to Miss Dora E. De Moulin, Box 57, Managua, Nicaragua, Central America. Be sure to enclose your name for

acknowledgment. It is necessary for donors to pay all charges, including duty at the border, since the missionaries have no fund to cover these expenses.

INCIDENTS BY THE WAYSIDE

A Spanish woman, cultured and attractive, expressed great loneliness because she had no American friends. She speaks English fairly well, but because she is a pronounced free thinker I was sure that suggesting a church group would not do at first. So one of our volunteers offered to introduce her to a pleasant club where she belonged. The woman is now a delighted member and efforts are being made to get her on the board governing a nursery. She has become so interested and feels quite happy. Recently I asked her to go with me to a church service, and she went! She had no idea what Baptists were—she confessed that she had thought the denomination very much like the Roman Catholic Church with which she no longer connected.

Recently I went to see a little Italian woman whom one of our Brooklyn volunteers had been teaching. I told her that I was going to bring her another teacher because Mrs. X had moved. The woman looked distressed and said, "But she come see me? She not just my teacher—she my friend! She come long time teach me. She so good! When she can't come Thursday she send card to tell me—and then she come Friday. My door never close when she come. Me no shame now when I go store to buy. Me like her so! Please you tell her come see me still!"

One of our contacts, who is not yet a Christian, was in the hospital for a serious operation. I had read to her several times from an Italian New Testament and left it on her bedside table when I went. The next time I went to see her she was crying. "Why, Mrs. Romanelli, what's the matter?" I asked. "Oh teacher, I've been reading from the book you left. I've read from here to here (indicating a part of John and a part of Acts) and I never

felt before how much Jesus loved me or how much he suffered for me. I cried and cried."—*Ida M. Cheesbrough.*

HOME MISSIONS HELP EVANGELIZE ROUMANIA

Sometimes a simple little lesson learned by a new American at the hand of home missions is the cause of a new center of influence in lands far beyond the shores of our country. Simeon of Roumania, a man of 60 years, started attending our little Baptist chapel in Detroit. He was there for every service, and how eagerly he listened to all the teaching. One day he announced, "I want to be baptized." When it was found that he was seriously in earnest he was accepted into the membership of the church, and later brought his two daughters and sons-in-law into the fold. He was now so happy that he kept thinking about friends and relatives in the homeland. He wrote many letters telling of Jesus, the new found Friend. They were interested, for they had never heard this strange new story, and they wrote for him to come back to the little village and preach to them. Back he went, but the gospel does not have free course in Roumania, and he was persecuted and finally put in prison because of his teachings. At the trial he told his story, a real sermon in impassioned form, and in spite of the priests who accused him, the old man was freed and allowed to preach. But his days are not easy or his pathways smooth, for many hate and oppose the new truth which he is busy telling to simple folk who will listen. In the winter the women meet to sew for the following summer when they must work in the fields and have no time for the needle. In their gayly colored dresses, with the beautifully embroidered shawls over their heads, as they sew they listen intently to the words of life falling from old Simeon's lips. And floating across the miles of land and sea is the dim echo of "Nearer My God To Thee" or "My Jesus I Love Thee" sung in Roumanian by Christ's children over there. Home Missions in America sent Simeon, the 60-year-old new American, back to be a missionary to his own people in a quiet Roumanian village.

One of the Roumanian delegates to the Baptist World Alliance meetings in Stockholm last summer said, "We count it a joy to suffer persecution for Christ's sake." Silvestru feels that way, too. He was converted in some of our Baptist services here in America, and back he went to Roumania to tell the Good News. With him he took Bibles, hymn books and a baby organ, contributed by friends in the United States, for his street meetings. Of course, he did not go unmolested. He suffered a term in prison and on his release was told to preach no more. But he could not be stilled and three or four more times he was thrown into jail. The last time he was terribly beaten by the authorities and told that if he ever preached again he

would be killed. To friends in America he wrote, "I cannot keep still; I must preach the Gospel while there is breath in my body." No word has come from him since then and he may have suffered death for Christ's sake. Persecution only makes the flame burn brighter and as a result of men like these many in Roumania are coming to Christ.

CHRISTMAS AT ELLIS ISLAND

Russians and Austrians, Italians and Hungarians, Germans and Swedes—there they all were, chattering busily in as many tongues but animated alike by the same thrill of expectancy. For no matter to what country you belong, if you are under ten (and sometimes even older) you feel the same way about Santa Claus.

This was Ellis Island's Christmas party for nursery and kindergartners in full swing. We were introduced to a number of mothers and babies by our nurse, Miss Lillian Wheeler, and carried on an animated conversation in the universal language of the hand-clasp, the smile and the nod of the head. Miss Wheeler flew about busily removing various offspring from their startled mothers' arms and returning them shortly more warmly dressed against the chilly winter day. These cozy, cunning baby booties, bands and flannel sacks, which so soon take the blue, pinched look of cold from the little faces, are supplied by Baptist women through the medium of the White Cross Service. They do much toward winning the heart of the mother and smoothing the way for her acceptance of a New Testament or Bible picture.

The nursery itself is a miniature blue heaven where baby eyes, opening wide after nap-time, may well believe themselves back again among the angels! There are tiny blue cribs, each with its small white pillow, a diminutive white porcelain bath-tub where mothers are instructed in the art and science of administering baths, American style, and a delightfully clean white tiled floor. The mothers are encouraged to bring their babies here every day for baths and naps as long as they remain in detention. Converts to soap and water are hard to win, one mother declaring that once a month is plenty often enough to wash the baby! Once won, however, they are faithful converts, coming back two and three times a day to try to beg another bath or a piece of soap.

The Christmas party was an entirely satisfactory affair with its songs and recitations and piano selections. Quite an air of internationalism prevailed, for Russians, Germans, English and Italians contributed different numbers of the program. Of course there was a beautiful Christmas tree in the background, whose top was crowned with a bright star, adored by even the smallest baby. And then there was a general introduction to American vanilla ice-cream, eaten from cardboard plates with cardboard spoons. At the very end came surprises for everyone all the way from baby Tony who is given a pink

rattle, to Mother who beams over a pretty cretonne bag containing needle, thread, thimble, soap, washcloth, towel and Testament. Antonia hugs her very first doll and Dominick looks ecstatic over a real toy train. Tramp, tramp, tramp, they travel down the stairs and back to the detention room, which seems somehow less like a dreary prison than it did before the Christmas party which the Baptists gave them.



MISS LILLIAN WHEELER, WITH A LITTLE IMMIGRANT BABY AT ELLIS ISLAND

FROM THE FAR LANDS

A TIME OF SEED-SOWING

Just now we are in the midst of a time of seed-sowing. Never have thoughtful people been so ready to listen to our message. Opposition to Christianity has practically ceased. We are no longer shunned as once we were by those who consider themselves of some account in this world. Students in our schools are being permitted as never before to unite with the church. Though the church still makes its appeal to the poor and unfortunate, to the man who has failed in the struggle where the odds were against him, yet the old order changes and the church is now making the stronger appeal to men of better calibre, to the men who have won out. It is the ideal of Christ—that He came not to be served but to serve and give his life—that is taking hold of men's minds today, and God be thanked for it. Men by the hundreds are coming to see that if the political and social life of China is to be saved in these days of transition from the old order to the new, she must look to the teaching of Jesus and the power of His endless life. There has never been a greater hour in the history of missions in China than the church faces today.

A. F. Groesbeck, South China.

The Blood of Dr. Grant

Eighty years ago an American dressed in Chinese clothing entered the gates of a great Chinese city at night. While he entered under the cover of darkness, he came not as a thief. He came not to break into houses and rob and cause distress, but he came to enter hearts, to relieve pain and suffering, to bring happiness and blessing. While at first he suffered some danger from the people of this city because he was a stranger, they soon recognized that he was a friend, for he sought out those who had disease and offered them healing. Soon crowds daily thronged his door seeking his medicine and his advice.

What was the thing which urged this man to give himself in this manner to the welfare of the Chinese? Was it gain? He received little or no recompense for his efforts. Was it fame? Fame was hardly to be considered by a man who thus braved danger and opposition. For while many thronged his door and sought his services many others were suspicious that he would bring naught but evil and hindered his work. What were the promptings within his heart? It was a love of mankind, a hatred of suffering, a desire to relieve men from the bonds of pain. But from whence came all this? It was none other than a striving to be like One who walked this earth 2,000 years ago, who gave of His own blood that men might be saved, Jesus Christ. Thus in this Chinese city, 80 years ago, a great medical work was begun. And after this noble physician passed, others came to take up his work, to follow in the footsteps of the Saviour of Mankind.

Today there is still laboring in this Chinese city one of these doctors. While many in the city have not yet learned the fundamental reason of his coming among them, they have learned to know that he has given to them of his very life and they have called the buildings in which he works "his blood." You perhaps have guessed now that we have been talking about Dr. J. S. Grant and about the doctors who first came to Ningpo to labor for the Chinese and to found the work of the Wha Mei Hospital.

All the people of Ningpo know of Dr. Grant and of the group of small buildings which he has built and labored in for many years outside of the North Gate. There this day you will find him working in crowded quarters, situated upon a narrow strip of land between the city wall and the river. He now finds it impossible with the present equipment to meet the demands made upon the hospital, and it is proposed that a new hospital be erected inside the North Gate, and that the people of Ningpo for whom Dr. Grant has labored should contribute a share in the work.—(The above is a translation of the introduction of a Booklet circulated among the Chinese of Ningpo to secure funds for the enlargement of the Mission Hospital.—Ed.)

SUNDAY SCHOOL TEACHER TRAINING IN NELLORE

At Nellore, South India, students from the Coles-Ackerman Memorial Boys' High School and from the Girls' High School have been taking special courses in Sunday school teacher training as prescribed by the Sunday School Union of South India. The accompanying photograph shows a group who have just completed this course. In addition to study they have had considerable practical experience, having conducted more than 20 Sunday schools in the city of Nellore every Sunday afternoon. These are scattered throughout the city and thus furnish Sunday school instruction for boys, girls, men and women in various areas. The efficient teacher of this training class is Mr. N. J. Ramanjulu, in the photograph seated third from the left. He is a graduate of the Theological Seminary at Ramapatnam, an excellent teacher and a most capable preacher. Seated at his right are Rev. and Mrs. L. C. Smith and at his left Miss Frances Tencate and Miss Olive Jones.

A KAREN ASSOCIATION MEETING

Our annual association was to be held at Wabawblo, and the journey was a new experience for me. I started at six o'clock in the morning and arrived at six o'clock in the afternoon. By alternating walking with riding on my pony every two or three miles, I reached Wabawblo without being very tired.

The association was well worth attending. About 600 Padoung Karens, 150 Red Karens, 100 Shans and 50 Burmans were present. The mandat, where we met, was a sort of Billy Sunday tabernacle on a small scale. The roof, eight to twelve feet from the ground, was made of dry grass, the walls were made of rough boards, and everything else, including the platform and the pulpit, was made of bamboo in its various shapes and conditions, *i. e.*, tape-like strips, strips woven in mats, split in halves and even whole bamboos. The place was clean, airy and light, though not at all beautiful.

The music was furnished by two fife and drum corps, called Karen bands, who remodeled one or two hymn tunes by inserting a bit of an old American popular song and adding variations. The same short runs went into every tune in place of the long notes, so that at a distance all sounded alike. Then the instruments varied a quarter tone in pitch, and although the fifes were in one key, they invariably played in another, making accidentals appear out of place in grotesque regularity. The congregational singing was in two or three languages all at once.

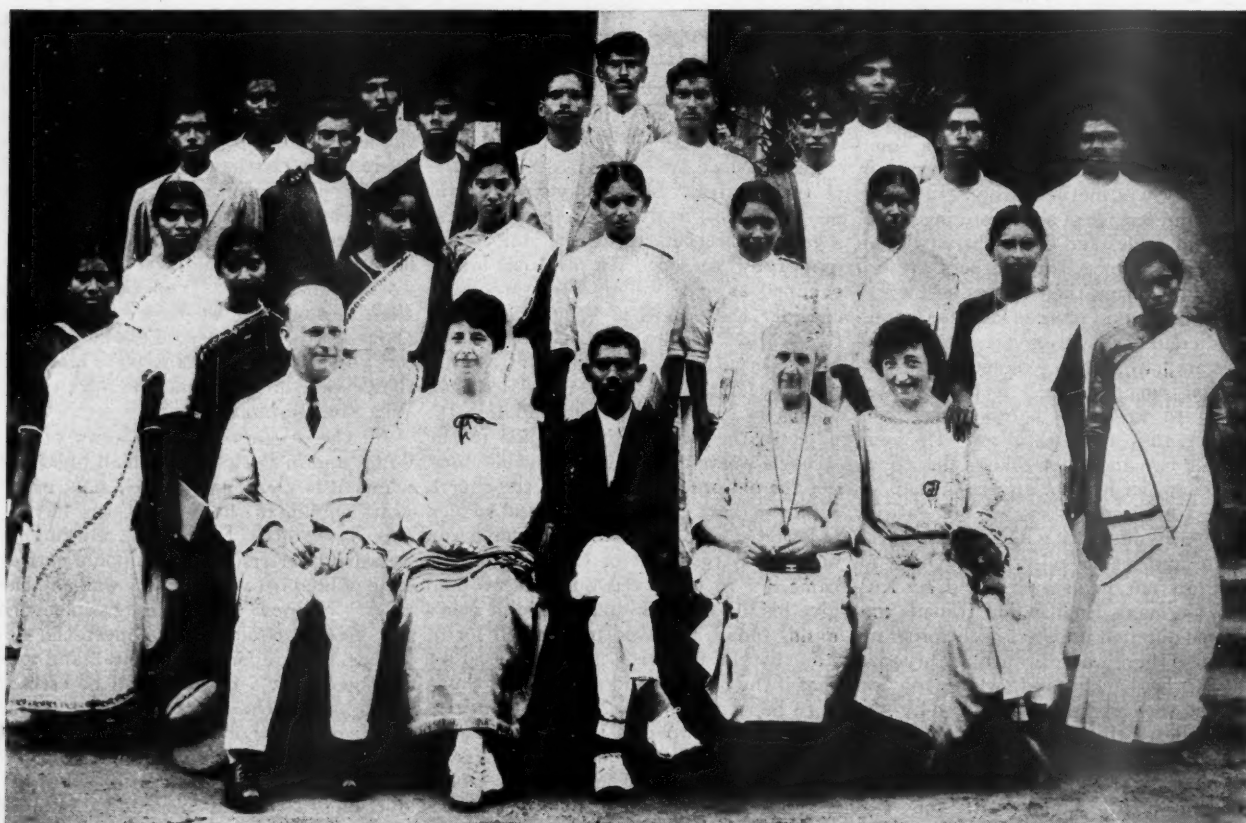
There were no chairs. Everybody sat on the ground, each village in a circular group by itself. When an anthem was desired, the leader just shouted the name of some village where there was a teacher. The result depended on how good a singing master the teacher happened to be!

At the close of the first meeting I had the privilege of shaking hands with the whole crowd. Some had never shaken hands before and did not know how!

The statistics showed that there are 19 organized churches and 769 Christians in this field. Last year 52 were baptized. The 769 Christians gave 2,620 rupees for church work and benevolences. This is more than \$1 a year per member and the total income, including food, would not average more than \$15 per member. So these very backward people come nearer to tithing than American Christians do.

Our villages are surely in a rugged country. There is almost no level land among the hills. The people have to till the valley slopes, and I am told that the tillable land does not average one acre to a family, and the crops from such soil are much smaller than those in lower Burma. Of course, all the people keep pigs and chickens, and a few have cattle or buffaloes. They like rice and curry for food, but they seldom get real curry and half of them don't have rice the year round, existing the rest of the time on dry corn and beans. Most of the women make cloth for the family from a kind of tree cotton, and it is very durable stuff. In spite of the fact that these people live from hand to mouth, they are always sharing with visitors and relatives.

Their houses are up on stilts and look like big hay stacks on stilts. The heavy dry grass roofs on the houses of the Padoungs, among whom are most of our



TEACHER TRAINING CLASS AT NELLORE, SOUTH INDIA

Christians, come down within a foot of the floor, so it is quite dark inside and very smoky. The space under the houses is used for the wood piles and the live stock. Two of the villages that I visited after the association had no chapels, and while I sat under a tree and rested the people put up a bamboo framework and tied bamboo matting over it, so I was made comfortable in a short time.—George Blackwell, Loikaw, Burma.

OLD MR. CHANG

As an illustration of our opportunity it might be well for you to meet "Old Mr. Chang," the leading scholar of Ningpo, a man honored by all in Ningpo and Shanghai. Soon after Dr. J. S. Grant first came to China many years ago, Mr. Chang sent for him to come and see his child who was sick with pneumonia. As it was difficult to carry out the proper nursing in the Chinese home, Dr. Grant suggested that the baby be brought to his own house. To this the family consented, and there in one of Dr. Grant's bedrooms the struggle for life went on. Dr. and Mrs. Grant watched over the little one night and day, and, although for a while apparently hopeless, the crisis at last came and the child recovered. The devotion of Dr. Grant to their child, and to a Heavenly Father who loves and cares for all, impressed the parents greatly and they became the warmest friends of the hospital.

Last summer the old gentleman's grandson came down with that dread disease, cholera. He was brought at once to the hospital and his life was spared. Here is a letter which Mr. Chang wrote shortly afterwards:

Dear Dr. Grant: I was gratitude to have seen my grandson returned in fine condition from your hospital. It is you are the savor of our family. How should we thank you for your great deeds. I cannot express in words of thankness for your work you have done to us, but wish God will bless you and your fellow-doctors. My grandson, Wei Ling, is now deciding to repent his sins which he had committed and pray God will protect him in anywhere. He also said, "he is a man leaps from the bottom of the coffin"—as we Chinese Proverb runs so, etc., etc.,

Yours cordially,

M. Y. Chang.

Recently in our home before a group of the most distinguished citizens and officials of the city, among whom was the Mayor, a devout Buddhist, he exclaimed, "I believe Jesus Christ, and His Gospel," and then told them of the above experiences.—From the report of the Ningpo Hospital.

RELIGIOUS BOOKS FOR RUSSIA

Dr. J. H. Rushbrooke recently received an interesting report from Poland, which he forwarded to the headquarters of the Foreign Mission Society. A shipment of religious books from the Baptist Publica-



RELIGIOUS BOOKS FOR RUSSIA

tion house in Lodz had been forwarded to Russia in December. This consignment, the first to be sent to Russia, had received the sanction of the Soviet Government and consisted of 20 cases, as shown in the accompanying photograph.

FROM THE HOME LAND

Colporter and Chapel Car Work

FROM REPORTS FOR A RECENT MONTH'S SERVICE

W. E. Houghton, Indiana: Spent 16 days with the Samaria church. Organized Sunday school. Received 35 into the church; 31 by baptism. Arranged for church to call a pastor. Visited five fields during the month, and the conversions totaled 44; baptisms 39.

L. Rowe Williams, Nevada: Two women came to Reno and joined the Baptist church as a result of a Sunday school in a school house. Organized a Sunday school twelve miles from Reno.

W. R. Millam, Montana: Six conversions during the month; three in churches and three in homes.

W. C. Driver, Chapel Car "Glad Tidings," in Arizona: Nine conversions and two baptisms during the month, among them a young man Government employee, who feels that he is called to the ministry and will prepare when health permits.

E. W. Olson, Kansas: A large Baptist family has just moved into Kansas near Mt. Ida, from Loveland, Colorado. They have a Union Sunday school in a school house nearby, but are anxious to get a Baptist church organized.

P. J. Villanueva, Auto Chapel Car, Southern California: Eleven conversions and two baptisms.

J. D. Chappelle, Chapel Car "Good Will" working in Oregon: Six valuable additions to church in North Bend. Sunday school increased 28%. Cared for nearly 30 babies in nursery during the month.

J. L. Whirry, Oregon: The two Italian missions in Portland are doing well. Both

houses filled at Christmas time for the program. Several parents who came for the Christmas exercises attended the services the following Sunday for the first time.

E. E. Cox, Idaho: A general evangelistic campaign is in progress all over the State. Financial conditions are still bad. Three conversions during the month, all adults.

Harvey R. Nelson, Mining Camps around Trinidad, Colorado: Work is increasing in all camps. More sermons preached, larger attendance at all services, with larger collections.

Judson A. Beuermann, Western New York: After selling a Bible in a certain home, a young lady who was visiting with the man of the house and his wife, said: "Please pray for me right now." I did and she prayed. She confessed having left her home in Maine several years ago and will now return home to her parents who have not heard from her during several recent years.

ANOTHER REVIVAL IN EASTERN CUBA

Every report to Home Mission Headquarters from Cuba, from where Rev. and Mrs. Fred J. Peters are continuing the evangelistic campaign begun one year ago, indicates increasing results. One Sunday morning in December the evangelists were awakened by some animated singing in the church about 3.30 a. m. On going into the church for the early prayer-meeting they found that a mother and three girls had walked seven leagues, most of it through the night, and had gone to the church, where they passed the time in praise and prayer. Several men came in with their pastor all the way from Cape Maysi. So people kept coming continually.

There were three regular meetings every day. The first was the sunrise prayer meeting, at 5 a. m. Sometimes it would begin before that hour. Many a morning 30 and more were praying together for the entire hour. Then there was the afternoon meeting or class, for Bible teaching and more prayer. Many were deeply blessed at that time. Finally came the evening meeting from 7 to 9.30 or 10, for he preaching service.

The first entire week, however, was given to the preparation of the church. On Sunday, Dec. 23rd, the evangelists started preaching for the unsaved and continued till Dec. 29th, when the Holy Spirit fell on the meeting and a decided movement began. At once three souls arose for Christ. Then came others and they kept coming until on that day 19 new souls had been born into the Kingdom.

The shower of blessing continued, for the next night 12 more came out for Christ, one of them a sergeant of the guards, a fine tall fellow. He came and stood on the platform with the others for 15 minutes, as a further confession of Christ. Thus the good work went on until 85 souls had come to Christ in real public confession. It will be new life to that church. But the full results are by no means to be measured by the number of converts in that one church. The revival is far more extensive already, and will continue to extend.

On Friday morning, Jan. 4th, in conference with the six pastors of the Baracoa district, a plan was formulated whereby the revival might reach out to the 30 or more churches, in that region, which could not be reached personally by evangelists. The pastors were divided into pairs, each pair was appointed to hold revival meetings in the churches over which they presided. The preacher would not preach in his own churches, but in the churches of the other member of the pair, and vice versa. All the extra revival chorus sheets on hand were divided among them, so as to give their churches a taste of the revival music. These meetings were arranged to continue till the middle of March, so as to give them some weeks to collect the results before the annual convention. The slogan is 1,000 souls in the Baracoa district this winter. For this they and the evangelists are praying. This work will be greatly helped by the large number of members from these outlying churches who attended the Baracoa revival, caught the fire, and returned to their distant churches on fire.

On Saturday afternoon, Jan. 5th, Mrs. Peters gathered the women of the church together, and after an earnest talk on the possibilities of women's work, she organized them into a Woman's Society. It is much needed in Baracoa, and there is hope that it will grow and become useful.

This was a different Christmas, as it was without the ordinary gifts and celebrations. The evangelists worked hard the whole day for souls. In the morning they held the sunrise prayer meeting, which was a time of great spiritual uplift. In the afternoon they went about five miles out into the country and held an all afternoon meeting, at which 15 souls confessed the Lord. In the evening the revival service was held in the church as usual. All thank God for the souls that are finding a rebirth in Cuba during these historic days.

Foreign Missionary to a Home Mission Secretary

SHOWING HOW THE HOME AND FOREIGN MISSION ENTERPRISES SUPPLEMENT EACH OTHER IN THE WORLD EXTENSION OF CHRISTIANITY

Dear Mr. White: I have been planning for a long time to write to you and thank you for your very kind letter, which I very much appreciated. Of course I was very much interested and pleased to hear the news of the spiritual revival in Cuba, and of the very fine progress the work of the Kingdom is making in all the extensive fields of the Home Mission Society; those of us on the foreign field are at one with you in prayer that the spiritual conquest shall go on on all the home fields, for we know that we must look for a very great measure of spiritual dynamic needed on the foreign field to come from the home fields.



GEO. D. JOSIF AND FAMILY

There are practically no limits to the opportunities offered for service on the foreign field. Here in Burma the doors are wide open in every phase of our work and we pray that God may give us the strength and the means—and above all the true vision—to do our work effectively and conscientiously. We have opened the new school year with an increase of attendance in all the schools of which I have charge. In the Normal School we have now 120 students—nearly twice as many as a year and a half ago. I have also charge of two other schools here in the city and a large school and village school in the Pyapon district, in addition to my work at the Normal School, on account of shortage of men. In all these schools we have about 800 students and pupils, an increase of about 150 over last year. I have also charge of the evangelistic work in the Pyapon district. You will agree that I have in these activities very great

opportunities for service, and I pray that God may give me strength equal to them.

You allude very kindly to my entering the United States in 1907, the year which, as you say, stands out as the high water mark in the flood of immigration from Europe to America. But for the spiritual influences which Christian America threw about me, and God's spirit which led me to respond to these influences, I should perhaps long ago have become a "problem" in the social life of America. Certain it is that I should not today enjoy the high satisfaction which comes from having linked up one's life with the ideals and purposes of Christ and His work. I know of many other young men who came out about that time, whose lives have travelled different paths, not as happy as mine.

You will be interested, I think, to know that in the same mail that brought your letter two or three months ago, I received a letter from the president of the Union of Baptist Churches in Roumania, asking me to associate myself with the work of the Union in that land; they practically appointed me and asked me to come as soon as possible. They wanted me especially for work in the seminary and other educational work among the young people, and to help in general with the work of the Union. This call touched a tender spot in my heart, for naturally I am very keenly interested in the great opportunities offered to the Baptist cause in Roumania, and I know how much the spiritual life which the Baptist message can bring to that land is needed there, where ignorance and superstition in things religious reign supreme. But, of course, I could not accept the call at this time. I have replied and explained that I must at least serve out my present term of service here on the mission field, which means that we are due for furlough in the spring of 1925. Whether I shall in the future be able to induce myself to leave this great field in Burma for the other equally great field in Roumania, I do not know; I shall have to keep an open mind and perhaps shall be able to decide better after we have been in Roumania and seen conditions for ourselves at first hand; for we expect to stop in Roumania on our way to America when our time for furlough comes. We are in love with our work here, and it would not be an easy thing to leave it for some other field.

Thinking that you might like to see what we look like, I am enclosing a small picture of our little family. Harold George, the son, is now just past three years; he was two and a half when the picture was taken. I join with you in the hope that in the future we may have many opportunities to meet each other and know each other better. Yours very cordially, —George D. Josif.



"THE BUSINESS OF MISSIONS"

Many people will feel indebted to Dr. Cornelius H. Patton of the American Board for this volume, which describes the foreign mission enterprise of the Protestant churches of America as a sound business proposition which justifies its appeal for investment. The work is intensely practical and contains a mass of information not to be found, so far as we know, in any other volume. "This is a business view of foreign missions," says the author, "but let no one suppose it is a view of foreign missions for the sake of business." This is no commercial argument for mission work. It is rather a comprehensive treatment of the case for missions, emphasizing the practical character of the work, dealing of organization and procedure, taking the reader into all the departments on the field and at home. It reveals missions as "the Great Business of the Church."

We have chapters on A Going Concern, Doing Business in China, Facing the Problems, The Great Partnership, Business at Headquarters, The New World Era, Do We Mean Business? From Paul's initial missionary journeys the forward march is traced until the present, when the missionary map is dotted over with the stations and outstations of Mission Boards (7,000 in China alone, and probably five times that number in the world), while few indeed are the lands without a missionary man or a missionary institution. "The Church has belted the globe with her outposts along every possible travel route." The chapter on Business at Headquarters will bring enlightenment and perhaps astonishment to both laymen and ministers who read it. A board secretary will be seen in a different light and may occasionally be remembered in prayer. Then the closing chapters are full of stir and impulse. The answer to that question, "Do We Mean Business?" will determine whether the Church, which has the word for which the world waits, will give it or withhold it. "That is the supreme issue of our time," says Dr. Patton as his closing words. This book ought to be in every missionary library. Its array of facts is convincing. (Macmillan Co.; \$2 net.)

"A TRANSLATION OF LUKE'S GOSPEL"

This product of Prof. A. T. Robertson's Greek scholarship might be characterized as the "Now" translation, since by rendering "de" almost invariably as "now" that word is repeated 155 times, while the American Revised Version uses it only 13, and Moffatt 18. The Authorized and

Revised commonly translate *de* by "and," while Moffatt omits it altogether. The constant repetition becomes wearisome if not distracting. Efforts to carry minute shades of meaning and tense into English do not always seem gainful. Thus "Fear not, Zachariah" (1:13), becomes "Be no more afraid"—more words but less point. So "Cease being anxious for your life" (12:22), and "Keep on seeking the Kingdom of God" (12:31), may convey a Greek aorist of continuance but not the strength to the reader of "Be not anxious" and "Seek ye first." Having said this, we should add that the translation is the careful and exact work to be expected from Dr. Robertson and possesses the interest a new translation by a recognized scholar has for the student of the Bible. The style is familiar and a verse often takes on new freshness. The subheads are modern and suggestive, and the text is clear and attractive. The full Grammatical Notes in Part II are of special value to students of the Greek Testament. (George H. Doran Co.; \$2.50 net.)

Book Chat

A Young Man's View of the Ministry, by S. M. Shoemaker, himself a young minister, is a fine book to put in the hands of young men who are trying to decide what is the most worth while work to which they can dedicate their lives. It is a thoroughly practical and yet idealistic presentation of the minister's place and work today, and the world's need of the right kind of minister. Sound sense compactly put, with the emphasis in the right place. Heartily to be commended to ministers also. (Association Press, 347 Madison Ave., New York; \$1.25.)

Jesus, Lover of Men, by Wilton Rix, is "An Interpretation of the Records" not easy to characterize, but altogether easy to commend. It is a study of the Master along wholly original lines, and brings out new beauties and depths and meanings in its portrayal of the Saviour's life. The little book is devotional in spirit, inspirational in high degree, with an insight that could only come from profound meditation upon the Gospel records. (George H. Doran Company; \$1.50 net.)

With Italy in Her Final War of Liberation, by Olin D. Wannamaker, tells in graphic style the story of one of the finest pieces of welfare work done by the American Y. M. C. A. during the World War. It was largely due to the "Y" that the morale of the Italian army was restored at a critical juncture. Dr. Mott recognized the seriousness of the situation in Italy, and in 1918 offered 200 secretaries and

\$1,000,000 for the first year. The *casa del soldato* became a new feature in Italian experience and was warmly welcomed by the soldiers. At 144 points before the war days were over the American "Y" was engaged in its welfare ministry, and after the armistice the Italian officials asked for the prolongation of its work. Prof. Wannamaker, who had his facts at first-hand, has a record of remarkable achievement to present and does it in most effective style. Italy will not forget what was done in the war period, and the activities originated there by the "Ymca," as it was known for short, still remain in favor. (Revell Co.; \$1.75.)

The Apostolic Age, by Dr. William Bancroft Hill, Professor of Biblical Literature in Vassar College, is a great missionary book. The author believes that the Apostolic Age was the supremely great missionary age of the Church, and he makes his belief the basis of a compelling argument. This is a most important book for the Sunday school teacher, the Bible student, and the student volunteers in our schools and colleges. It is admirable reading for all who would have a clear idea of the beginnings of the Christian movement and the progress of the Kingdom. Paul's Epistles are made to live anew in this able analysis and interpretation. (Fleming H. Revell Co.; \$2 net.)

The Pocket Astronomy for Children, by Gaylord Johnson, comprises two small volumes, one entitled *The Sky Movies*, the other *The Star People*. They are unlike anything else published, and as full of humor and fun as of instruction. The illustrations are especially attractive, the 150 illustrations from photographs and sketches by the author, whose text is of the kind that will hold the children and the older folk, too. Finely put up in a box. (Macmillan Co.; \$3 per set.)

The Winning of the Far East, a Study of the Christian Movement in China, Korea and Japan, by Dr. Sidney L. Gulick, tells of the author's two special missions for the Federal Council of Churches, of whose Commission on International Justice and Goodwill he is secretary. A missionary in Japan for 27 years, Dr. Gulick knows the Orient, and he throws light on present conditions in the Far East. He begins with the earthquake in Japan and the new openings it has made for Christianity. His impressions of the missionary situation are of value. He says his "personal contacts with scores of missionaries in each of the countries visited produced growing admiration for their character and consecration, their remarkable ability in grappling with their problems, their real understanding of the rapidly changing situation, and their readiness and desire to adapt themselves to the new conditions. The Mission Boards and the mission fields also are to be congratulated on the high quality of the manhood and womanhood going out to the Far East for Christian Service." (Doran; \$1.35 net.)

Department of Missionary Education

Conducted by Secretary William A. Hill

THE DAWNING DAY

This is the title of the new Easter Service for Baptist Sunday Schools which the Department of Missionary Education is offering free to Baptist churches and Sunday schools. The Service is in two parts, one for the audience and the other, called the Supplement, for directors and those taking parts. Six copies of the Supplement will be sent with each order of the Service proper.

This service has been prepared for the Department as the closing feature of the Foreign Mission Studies in Baptist Sunday schools. It was written by Edith T. Warburton of Mt. Vernon, N. Y., and presents the Easter message in a Foreign Mission setting. It is first of all an Easter program, but the very Easter theme suggests the world's Saviour. The Easter message and the Foreign Mission application fit together most harmoniously and attractively.

The idea of the service is the transformation wrought from the night of hopelessness without a living, risen Christ, to the dawn of hope and gladness with the knowledge that a Saviour—the world's Saviour—lives; and then the look forward to the full day when the glory of the risen Christ shall shine in every heart and every land. A pantomimic representation of the coming of the disciples to the empty tomb, without dialog, but with an accompanying song, recalls, in a beautiful and vivid way, the Easter story. A symbolic exercise sets forth the meaning of Easter to all people, those of Japan and other lands as well as ours. The service closes with a pageant that is striking and most effective. Songs, recitations and exercises give opportunity for many to take part and the children have an important place. The spoken parts are easily learned and the music is most attractive.

Order cards for the Service have already been sent to the Sunday school superintendents through the State Convention officers. Write for the Service at once, if you have not seen a copy.

MORE GRADED MISSIONARY STORIES

In response to the demand for a third quarter of graded Missionary Stories and Charts, the Department of Missionary Education has ready for use three new booklets of stories, entitled *Graded Missionary Stories for Baptist Bible Schools*, April, May, June, 1924, suited to the use of Primary, Junior and Intermediate Senior grades. The stories relate to State Missions and City Missions (State Conventions and City Mission Societies), Our

Ministers and Missionaries (Ministers and Missionaries' Benefit Board), Acquiring an Education (Baptist Board of Education), Bible and Colporteur Work (American Baptist Publication Society).

There will be four charts, one for each of the above named interests. Order cards and announcements for these supplies have been sent to the Sunday school superintendents through the State offices and may be secured through the usual channels.

PLAN NOW FOR SUMMER CONFERENCES

When we think of vacation, we long for an uplift of soul as well as physical recuperation. Can you imagine a more beautiful spot than the one pictured below in which to spend ten days? It is a place where you instinctively say, "I will lift up mine eyes unto the hills from whence cometh my help." The beautiful sunsets, the cool nights for rest, the days filled with congenial companionship, the spiritual uplift, all combine to make a Missionary Conference a delightful place, and here are the possibilities for those held under the auspices of the Missionary Education Movement, open to men as well as women, to old as well as young, giving the forenoons to the study of Home and Foreign Missions and the afternoons to games, boating, bathing, hikes and excursions.

July 1-10. Ocean Park, Me.

July 5-15. Silver Bay, N. Y.

July 11-21. Asilomar, Calif.

July 25-Aug. 4. . . . Lake Geneva, Wisc.

July 26-Aug. 5. . . . Seabeck, Wash.

Here is the testimony of a pastor who attended one of these Conferences last year: "I want to go again next year, but

whether I will or not will depend upon several things. Five years must not pass without that privilege, however. Yes, it is finances, and only \$30 is required for the ten days! In the long run, *the church would receive a hundred fold on its investment if more were invested in the education of its regular but isolated pastors*, either by way of a direct, adequate stipend, or by special provision. It is impossible for long to wring missionary money out of an uninformed church; and an uninformed church is usually pastored by an uninformed minister. The foreign missionary today is the country minister to whom the great problems of the day are not made vital by informing contacts; he is not the representative of our churches to whom all our churches contribute who have their expenses paid to India or Japan or Turkey. The churches that I know are killing their ministers and themselves by forcing their ministers to live twelve months of the year in intellectual and spiritual starvation. Many of our home churches are dying at the top."

CITY WIDE EDUCATIONAL CAMPAIGN

From Pasadena, Cal., comes the report of a very successful cooperative movement in the interest of Missions. Eighteen Church Schools of Missions ran simultaneously in churches representing a number of denominations.

One of the important features was a Normal School of three days for the training of the leaders of classes in the various schools. This made it possible to have eminent instructors and lecturers for the 124 teachers enrolled. The interdenominational study themes of the year were made the subjects of study, "Japan" and "Saving America through her Boys and Girls." Another advantage was that the same publicity served all the churches. The newspapers gave whole columns of space. About 1,500 members of classes the first night the schools were opened appeared the next day wearing small yellow chrysanthemums, which aroused com-



VIEW AT SEABECK, WASHINGTON

ment. As a result of the wide interest, over 3,000 were enrolled in the various schools, the one in the First Baptist Church numbering 900.

Some exchange features proved successful. At the opening session of the First Baptist School, the young people of the First Christian Church presented a pageant. Later the young people of the First Baptist Church gave one in some of the other schools. On February 15th, the pageant "The Way" was given in the largest auditorium in Pasadena under the management of Mrs. Milton Fish. Tickets were sold and the profits given to the building fund of the Japanese church in Pasadena, whose fine new building is already in use, erected by the Japanese

themselves, with the financial aid of several denominations.

Dr. T. B. Frizelle, pastor of the First Church, Fresno, Cal., writes as follows: "I think the School of Missions is one of the biggest and best things ever done in the First Baptist Church of Fresno. All of us are delighted beyond measure in the attendance and interest. I wish you could see our Sunday school room full of women; the church office full of young people; the gallery of the Auditorium with about 30 men; side gallery full of Juniors; a new room in the basement full of High School people and one corner of the dining-room full of Intermediates. The School of Missions is a success in every way and is going to be a bigger and better success."



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

"Study that you may know;
Know that you may love;
Love that you may give."

STUDY TOPICS FOR NEXT YEAR

Foreign—China.

Home—The Way of Christ in Race Relations.

One last word on Reading Contest reports! The Contest closes April 15, and reports must be sent directly to Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y. Attention!! For two or three years reports have straggled in all through the summer and fall, due to somebody's carelessness, so this year we are fixing a final date—July 1, 1924. We get a special price on our pictures by placing the full order at once, and since the contest closes April 15, there is no reason why every report, even from the farthest West, should not reach me by May 1st. Is that too much to ask? Remember though that no award can be given if the reports come after July 1st.

Themes for the Theme Contest must be in the hands of your State Secretary by April 15. Subject, "How Can the Church Best Train the Child of Today for America To-morrow?" Length, 2,000 words. A word to the wise!

ON BOOKS

Surely you who have been studying the relation of the child of to-day to America to-morrow, and the present crisis in Japan, and you who have read appreciatively the books in our Reading Contest, will agree that we can all thank God, not only for the Books, but for the makers of the Books? There are four which I wish every Guild girl would read before the summer ends: (1) Mrs. Montgomery's *Centenary Translation of the Four Gospels*, which will be one of the inspirational books

in next year's Reading Contest. She worked on it eight years, and what could be more fitting for the Centennial Celebration of the Publication Society than the production of the helpful edition of the Gospels? Just think! Our own Mrs. Montgomery is the first woman to have translated any part of the Bible! (2) *Through Judy's Eyes*, our World Wide Guild Book written by Miss Elizabeth Vickland, herself an enthusiastic Guildler, is full of charm, poetry, humor, and information. (3) Mrs. Caroline Atwater Mason has given us a real thriller in *The High Way*. Yes, it is a love story, normal and satisfying, but better still it will strengthen your faith and answer many perplexing questions. (4) *The Land of the Saddle Bags* is a delightful story of the Mountains of Kentucky, said to be the best contribution on the subject yet written, and in line with the Home Mission topic for next year.

All of these may be procured from the Literature Department, 276 Fifth Avenue, New York.

*Faithfully Yours,
Alma J. Noble*

From Sunny California

The World Wide Guild Chapter of Orosi, California, has the distinction of winning the reading contest more times in succession than any other Chapter in Northern California. They are proud of their record and intend to perpetuate it. A tradition has been passed down from the older senior Chapter and handed on as a heritage to the new Chapter come on to fill their place that Orosi Guild girls always win in the Reading Contest. The



HELEN HOBART AT ROCKPORT, MASSACHUSETTS, HOUSE PARTY

new Guild girls will not fail their trust. This is simply one indication of other splendid work they are doing in many lines.

In the San Diego First Baptist Church Chapters, both Junior and Senior, it is explained to every girl when she is invited to become a member of the World Wide Guild that her Chapter plans to win in the Reading Contest and if she becomes one of them she is expected to do her part. And she does! Both Chapters of W. W. G. in this church won last year in the Reading Contest. Isn't this an excellent way?

Some time soon I am going to write an article on Swedish and Danish Guild Chapters I have met. No doubt words will fail me to do them justice, for everywhere I go some of the finest, most consecrated and altogether splendid Chapters are found in the Scandinavian churches. They are always dependable, always devoted, and they never lack in real enthusiasm!

The Guild girls of Southern California held their Spring Rallies during the month of February. They had ten of them in various centers throughout the state. As I write, as many rallies as have taken place have had complete attendance at roll call, with one exception—and at that rally only one Chapter was missing. At several rallies prospective Chapters were there. Everywhere the attendance has exceeded our expectations. One of the prettiest rallies was held in San Diego, where each Chapter came adorned in festive paper bonnets. They were all most fetching. And when one beheld the abundance of violets and sweet peas on the table in the middle of February, one had to admit it is good to be in Southern California. Everywhere I went in this

fair Southland I heard talk of a house party. The tremendous success of the last year's event has caused every Guild girl to want to be there the next time. And could it be that I have heard that one Guilder has her suit case packed already? One can hardly blame her.

Helen E. Hobart.

SUMMER CONFERENCES

The following is a partial list of dates of Summer Assemblies which provide special W. W. G. periods and features:

California, July 2-9, Pacific Palisades.
Kansas, Aug. 4-14, Ottawa.
Minnesota, July 26-Aug. 3, Mound.
Ohio, July 28-Aug. 8, Granville.
West Virginia, Aug. 5-11, Philippi.
Wisconsin, Aug. 6-17, Green Lake.
Iowa, July 10-17, Iowa Falls.

W. W. G. HOUSE PARTIES

New York, Aug. 11-18, Keuka Park.
West Virginia, Aug. 20-25, Alderson.

SUMMER SCHOOLS OF MISSIONS

Winona, Ind., June 16-23.
Lake Geneva, Wis., June 23-30.
Northfield Home, July 7-14, East Northfield, Mass.
Northfield Foreign, July 14-21, East Northfield, Mass.
Chambersburg, Pa., June, Wilson College, Chambersburg, Pa.

GUILD NOTES

Parma, Idaho.—Our Junior Guild was organized in July, 1922, and since then we have been doing some wonderful work. The first year we were the only Guild Chapter in Idaho to win the Reading Contest. We have made quilts; we sent one to Lee Baptist Institute and the other to the Baptist Orphanage at Bacone, Oklahoma. We made many yards of bandages and now are making shirts out of the tops of stockings for the little babies in India. We are helping to support Dr. and Mrs. Manley. We are all reading hard on our books and expect to get another picture this year. We have already gone beyond our hundred points. Our membership has increased from nine to fourteen. We have given some pageants, are greatly interested in our White Cross work and expect to raise fifteen dollars for Missions.—*Reta Sayre, Sec.*

Pulaski, N. Y.—The Junior W. W. G. of the First Baptist Church has a membership of 15, and we have our meetings every month in the church parlors. Each month we bring something to put in a Christmas box. Last year we sent a box of 12 children's aprons to the Judson Neighborhood House, New York City. We also sent a box of baby blankets to a Missionary in China and a box of postal cards to a Mission School in Mandalay, Burma. At our October meeting we packed a Christmas box and sent to our

Missionary in the Philippines. In this box we had one dozen cakes of toilet soap, 15 dressed dolls, 15 writing tablets, 15 pencils, 12 wash cloths, 15 bean bags, and 60 Sunday school papers. We raise our money by socials or selling various things such as "Ready Jell." We have pledged twenty dollars for missionary work this year. Last October we had a Camping Party down by Lake Ontario for five days. We are now planning a Banquet sometime in March or April, and we hope to have Miss J. Martin of Syracuse for our speaker. We are now going to raise money for the Continuation Campaign and hope to get \$15 for the cause. Yours for the World Wide Guild,

Florence Jones.

A Cosmopolitan Rally in Minneapolis

Dear Miss Noble: Your greetings to the Minneapolis girls were received and extended, and immediately they wished to send you some "souvenirs" which were doubtless "relics" when they arrived in Buffalo. However, their hearts are in the remembrance, and I know that is what counts with you. Also, I was to be sure

to explain what each "piece" was; the flowers were from the basket at the head table; the pink hearts were a part of those running down the center of the tables; the hair-pin ornament was one like those given to each girl so that she would have to remove her hat, and consequently throw off some of her dignity with it; the blue bands were worn by the Judson girls, who entertained us so royally—and they were especially anxious that one of them should be included.

And now, I must tell you about the "Cosmopolitan Rally." It was a great success. About 125 girls were present, representing 14 churches; one not represented sent a written report, which left only 2 not heard from. The banner for attendance was awarded to Lake Harriet Guild, having 9 out of 10 members present, and it was also decided to purchase a second banner to be presented to Bethel Swedish Guild, 13 of whose 15 members were there. The decorations were reminders of Valentine Day, with three huge crepe paper hearts radiating streamers from the center of the room to the corners. The posts were twined with "sweet-pea"

#1

A B db dborton Lane Girls' Sch.,
dboulmein,
9th Feb '23

Dear Miss Noble,

This report of our N. N. G. ought to have been sent long ago, but, as a matter of fact, it would not be just as interesting to you, because, we would not have anything much to say about it, had we written then. The members of the society are girls from the high school classes and the teachers' training classes, all who board at school and the total membership is (84) eighty four including our three principals. The office bearers for the year June 1922 to March 1923 are:-

President dba dbjint.
V Their Tin.
Secretary Naeu Annie
Treasurer dba dbya Tin.

A few remarkable things about our N. N. G. is, there are girls ranging between fourteen and twenty-four years of age; there are Buddhists as well as Christians; girls from all over Burma; girls of different races, such as, Burmese, Karens, Chins, Chinese and Palaings; and above all, there are girls who really enjoy the N. N. G. meetings. Our meetings are held once in three weeks, and so far we have had nine meetings. At every meeting, the Room Committee is responsible to see to the lighting and the arrangement of seats; the Programme committee sees that there is a special talker for the meetings.

THIS LETTER, REPRODUCED IN SMALLER SIZE, IS REMARKABLE FOR ITS STYLE, ITS SPELLING AND PUNCTUATION, AND ITS ALTOGETHER EXCEPTIONAL CHIROGRAPHY
W. W. G. GIRLS MAY WELL TAKE IT AS A MODEL

vines, and the pink candles and white narcissi on the tables completed decorations, altogether dainty. After all the other Guilds were seated, the Judson girls marched in together singing a Welcome song, followed by the singing of the Blessing by all the girls. Before we were seated, we were led in prayer by Pastor Vernon of the Judson church. Although the ladies of the church outdid themselves in feasting us, I am sure you are more interested in the program than in the "eats." The devotional was in charge of the First Swedish Guild, and it created just the atmosphere we hoped for at the first. Our White Cross work was presented by Mrs. Holmer, who assists Mrs. Earl, our District chairman. Then four of the girls from the Slovak Guild sang their national anthem in their native tongue, and were clapped back for "more." Some experiences of an Americanization worker and a plea for more volunteers for this service were given by Miss Newton of the Fourth Church Guild; "yours truly" tried to tell of what a W. W. G. program should consist; the thrilling story of Baptist beginnings in Sweden was given in a

captivating story by Miss Lundberg of the Bethel Swedish Guild. By this time we were ready for the rest, which was furnished by one of the Lake Harriet members who went to the piano and proved that "she certainly can play," as one of the girls expressed it. After this, Miss Hester Camp, sister of our beloved missionary, gave us "Some High Lights on the Japanese Earthquake," together with some delightful personal glimpses of our girls in Osaka. Miss Emma Anderson, field worker in North Dakota, led in closing prayer. I forgot to mention that our

program began with two-minute reports from each Guild represented, and that these were most interesting and helpful mutually; also our city treasurer reported that last year only one or two Guilds neglected to send in their dollar dues—some gain for Minneapolis Council! Of course, we had our songs and yells, but more than these was the spirit of real earnestness characterizing the whole meeting, and one of the girls remarked, "I'm glad I came; I was beginning to get careless in my religious life, and this has given me a new vision."—Mrs. H. E. Berry.



A MEETING AT 28 BELOW ZERO

It was a Crusader Meeting, of course, and in Duluth, Minnesota. The account can best be given in the words of the

leader, Mrs. High: "We were surprised when our first meeting was held that over twenty were present.

"All had attended the Sunday school the Sunday preceding the meeting and listened to Miss Applegarth's story 'Fraud Cat Hangs Up His Christmas Stocking.' We introduced our announcement of C. W. C. work with that story. The day was a fitting one to test the courage of any Crusader for the thermometer registered 28 below zero.

"Will you please send applications for ten more members, so that we may have them on hand? We hope to grow."

Lord God of Hosts, Whose Mighty Hand

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In peace and war Thy will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy Changeless Purpose rules them all.
For those who minister and heal,
And spend themselves, their skill,
their zeal—
Renew their hearts with Christlike
faith,
And guard them from disease and
death;
And in thine own good time, Lord,
send
Thy peace on earth till time shall end!
John Oxenham.

C. W. C. Day

APRIL 26, 1924

Why do we have C. W. C. Day? Because children like to have their interests noticed just as well as adults, and they have a claim on our attention. They will meet to tell what they have done along three definite lines of work, reporting the number of Honor Points they have made, the number of Missionary books they have read, the amount of money they have given in the "Up Dollar Hill" Campaign; to hear what their money and prayers

#2
and the Music Committee supplies a lot of singing, because you don't know how we girls love to sing. Very few of us know to sing from Music, nevertheless, if we cannot sing well we just love to hear people sing.

Miss Hughes, our retired Principal, gave a talk on Ramabai. She had been with us so long that she knew just how to give the talk and as she is specially gifted in giving talks, it is no wonder that the N. N. G. girls still remember about Ramabai. People outside of the school were also invited to give talks to the N. N. G. They usually chose the life of a great man or woman for the subject of their talk. Last September, we had our picture taken and most probably you must have seen it by this time. Miss Mosier has brought with her a lot of material that she got from the N. N. Gs in America. Every Saturday, for about an hour, we girls used to make that material into different fancy articles like bags, quilts etc and we hope to have a Sale in aid of the N. N. G. early in September.

Dear American sisters, please pray for us. Such a lot of our members are not Christians yet. As they pass through the classes they will be leaving the school soon. We are praying that they may be brave enough to stand openly for Christ. Many are Christians at heart, but they are not strong enough to come out before the others. It is very hard for them as they come from Non-Christian homes. Do pray for them. We are all working for the same good cause and God will bless our work.

May God bless each and every one of the N. N. G. members.

Yours in His Service,
Secretary of the Society.



CRUSADER COMPANY OF THE FIRST CHURCH, SUFFIELD, CONNECTICUT

have accomplished, either from the lips of a missionary or in story form; to unite their voices in praise and purpose in the story of the Good Samaritan as told in Luke 10:25-37, the hymn "I Love to Tell the Story" and the poem "Christ Has No Hands But Our Hands," all of which have been memorized this year as special memory work for Crusaders; and to demonstrate their distinctive interest in the year's study or other activities as they individually desire. Coming up to this the first C. W. C. Day that we have celebrated nationally, it will be most gratifying and helpful if those whom the children love best will join them in the celebration. First of all, parents, and friends, will you come? Pastor and Sunday school teachers and superintendents and Junior Social Leaders, we want you to be there; W. W. G. girls and Boy Scout Leaders and Women of the Missionary Society, will you plan to come for a few minutes, at least? You will realize at once that the Crusaders will be so happy in the interest you show in their activities that it will be reflected in a greater enthusiasm, not only in the C. W. C., but in the Sunday school, the Junior Society, and their other church affiliations. "For we are one body, but many members. . . . If one member is honored, all the members rejoice with it."

As one feature of the Day will be the completion of the Dollar Hill Campaign, it is hoped that a very decided effort will be made in the three remaining weeks to get every dime in. It is for the glory of God and the extension of His Kingdom. These boys and girls will work if they know there is a crisis, and with the terrible debts on the Societies, the disasters in Japan, the whitened harvests waiting to be garnered in all our Mission fields at home and abroad, there surely is a crisis that demands our unceasing effort. We leaders must take our tasks as seriously as did a woman in one of our Districts who found the night before the books were to close that her District had not fulfilled its pledge. At midnight she was telephoning women to get more money. One woman indignantly said, "I was in bed and asleep

when this 'phone rang." The reply was, "We have no business to be asleep when there is a debt in the Lord's work." We must all do better than we have ever done.

I promised to give an idea for dramatizing the Container. One of its chief values is the opportunity for education about the kinds of work we support. Therefore, let five girls and five boys represent the work mentioned on the banners. The "Salaries of Missionaries"—pictures of as many Home and Foreign Missionaries as possible. (Send to Literature Bureaus. Addresses given in *MISSIONS' Denominational Directory*.) "Steamboats and steam cars to carry out Missionaries," boats from the 5c and 10c stores, or a large card-board suit box painted and built up to look like the boat or car, and fastened to the shoulders; "Sampans," "Christian Centers" and "Kindergartens" can all be reproduced in card-board, and be varied by using the Dennison brick paper. "Song books," "Scrolls," "Bibles and Testaments," "Shirts and Shoes" can be pinned on in sufficient number to show what they are. Have each child tell some interesting fact or incident briefly. To close this exercise, have all the boys and girls in the audience join in singing "The World Children for Jesus."

SUFFIELD, CONNECTICUT, OR TOKYO, JAPAN

It is hard to believe that this tea party was given outside the honorable walls of Tokyo, so oriental are the decorations and so in character are the modest maidens. Though they have stayed in Suffield, Connecticut, they have lived in Japan this winter and have so thoroughly become acquainted with the habits and customs of their sisters over there that they have successfully represented them. The study of Japan was begun in September in order to make use of the universal interest in the country around by the earthquake.

Great popularity has attended our regular dramatizations depicting some feature of a preceding lesson. These cannot be given extemporaneously with suc-

cess, but if worked up between meetings by adequate preparation they fully justify the effort. We have been fortunate in having a splendid collection of Japanese articles, including sandals, parasols, lanterns, etc. The Crusaders appreciated the loan by Mrs. Sherman Perry of individual tea tables, kimono, etc. We used most of them at each meeting. "Fujii San" means "Mrs. Wisteria by the Well." The girls are Mary Bell, Katheryn Fuller, Helen Truesdell and Barbara Farley.

One of the most successful dramatizations was given by the boys, whose splendid interpretation of "The Story of the Good Samaritan" was largely spontaneous and original, with few suggestions from us.

Each member has received an "Up Dollar Hill" container, to be filled by April 1st. A conservative estimate would indicate that it would be safe to count upon thirty dollars from us through the containers.

There are 42 members in the Company, divided into a Senior and a Junior group. Following each meeting, the Seniors have done note book work in which they have been greatly interested, while the Juniors have enjoyed games. The note books will be judged by a Committee and the best one will be on exhibition at the Northern Baptist Convention—duly labeled.

VISUAL INSTRUCTION IN THE STATE CONVENTION

Mrs. Earl V. Pierce, C. W. C. Secretary for South Dakota, used a novel plan for presenting her work at the State Convention:

"In place of the time given me for my report, I just held a Crusade Meeting. I had a group of children come to the hotel the day before and we went through a regular program meeting (there was no C. W. C. organization there). They entered into it so heartily. We started by having the girls doing White Cross work. Then they put that up and had two verses of the Crusade song. One girl read from the Bible, followed by our circle of prayer. Each one prayed and so sweetly and didn't seem to be self-conscious (they sat in a semi-circle with their backs to the audience). Then the first chapter of The Honorable Japanese Fan was given just perfectly. There was a secretary's report of the previous meeting, treasurer's report and collection, and it was so well received. The audience was just tired enough listening to reports and serious things, that this made a little break and had the undivided attention of every one."

OHIO'S "GUILDERS"

At the State W. W. G. Convention a year ago, the zealous and far-seeing Secretary, Mrs. Terradell, gave to the girls as a practical piece of service for the year, "to help the C. W. C." It wouldn't be possible to get statistics of the results of the work those blessed Big Sisters have

done. But every Leader who has been given the helping-hand and word has felt the gratitude welling up in her heart. One thing, however, can be set down in black and white. They have given seventeen books to the Traveling Library in Ohio. Mrs. Terradell writes:

"Tell Mary Noble she and her adorable kiddies are abundantly welcome to all the books Ohio girls present to Ohio kiddies, and we wish we might be able to do the same for every state—but why do not other W. W. G.'s of other states do the same? If we do nothing else in this year when I wanted the C. W. C. stressed, we shall at least have done that little bit. If there is anything else she can think of that she would like us to do, tell her to name it and it's hers, if possible. Why not? They are tomorrow's GUILDERS! They are today's *Biggest Opportunity*—and I love them!"

South Pacific District Women's Board has given ten dollars to buy books. So far as I know, no other District has done this, but possibly they will now.

A ROUND ROBIN

It was suggested by Mrs. Stolz, C. W. C. Secretary for Rocky Mountain District, so it goes without saying that it was practical. It isn't a letter, but a box, and it has been on the road two months, going to all District Secretaries. Everything in the nature of a help or suggestion from a letter to wild animals and Japanese parrots is included. Each Secretary adds as many things as she can and copies as much as she wishes. When it has been all the way around, it will be taken to the N. B. C., and serve those of us who are not District Secretaries. Another box has been started for the State Secretaries, but that has more stops to make, so will not get back in time for the Convention. It will make your State Secretary happy if you will send her something which you found valuable, to put in the box.

A FAVORITE RECEIPT

Every well-equipped housewife has a book of receipts that are especial favorites, all duly labeled "Aunt Jane's Cookies," "Cousin Sue's Meat Loaf," "Miss Hattie's India Relish." Let's have a Missionary receipt book, and I will give you one to begin on, "Bertha Bennett's Paper Pulp." Shred very small blotting paper (preferably), or newspaper. Pour on boiling water. Let stand over night. Wash thoroughly with a spoon and pour off extra water. (Don't squeeze.) Add one-third as much flour as pulp and one-third as much salt as flour. Mix. Mould as desired. May be wet again if it gets too dry to use.

Miss Bennett's Crusaders made a relief map of Assam last year of this pulp, which will be at the N. B. C.; also one of the Scrap books they made will be there.

Mary L. Noble

218 Lancaster Ave., Buffalo N.Y.

BETTER PLAN TO ATTEND THE N. B. C. IN MILWAUKEE, MAY 28-JUNE 3, 1924. ALL THESE TREASURES WHICH WE HAVE TOLD YOU ABOUT ARE WORTH SEEING.

A Foreign Secretary Ventures Into Home Mission Fields

Dr. Franklin does not know I am writing this. He would object. But he has gone to the Orient, and I have kept it back until he was safe on the high seas.

Little Carolyn sent him on a home mission errand the other day. This is how it came about. Last summer the family spent several weeks at Northfield, and while there Dr. Franklin's little daughter Carolyn, aged eleven, became acquainted with a little Italian girl who had been sent from one of New York's east side tenement homes for a few days in the country.

Little Antonia's black eyes and abundant dark curly hair made a vivid impression upon Carolyn, and she often spoke of the happy games they had together during the summer days.

It was a day or two before Christmas and little Carolyn was more quiet and thoughtful than usual. Suddenly her thought broke into quick speech:

"Daddy," she said, "I want to see Antonia."

"That would be difficult, darling," was the reply. "Antonia lives a long way off in the big city."

"Yes, but I'm afraid Antonia isn't having a very good Christmas, and I should like to share mine with her."

"But what could we do with her, dear? Where could she sleep?"

"Antonia could sleep in my bed and I would sleep with you."

The plan did not seem very feasible, but

Carolyn is a determined little soul, and the pleading eyes, containing two large unshed tears, prevailed. Little Carolyn has never been able to romp and run like other children and perhaps her mind is more alert and her sympathy for others the quicker because of this deprivation.

Wherefore, picture if you will, the Foreign Secretary appropriately invading a very foreign section of the great city, inquiring for a tenement where dwelt the little sparkling-eyed Italian girl.

Antonia's family was the soul of old-fashioned courtesy.

"Would the respected Signor be pleased to enter?"

The respected Signor would indeed, and was equally ready to comply with the next courteous request that he be seated.

"Let Antonia go to the Signor's home for a visit to the little Carolyn of her heart? And why not?" She should be gotten ready immediately.

Picture again the Foreign Secretary making for familiar Jersey shores by means of the grand, illuminated ferry boat, the little Antonia holding him tightly by the hand in wide-eyed wonder.

Ah, what a day that was! Little fair Carolyn of America and little dark Antonia of sunny Italy joining together in ripples of gleeful laughter as they played about the glittering Christmas tree. There are little presents for each of the children. There are sweets and cake and Christmas dainties. To Antonia it is not merely a red-letter day, but a leaf out of a great golden book of life.

The little ones are spent, but happy, when the shadows fall and lights are lit. Little Antonia has had a wonderful perfumed bath in a shining white tiled room. Her beautiful rippling hair is smooth and soft from it. She has been seated between



FUJII SAN POURS FOR HER HONORABLE GUEST

little Carolyn and little Carolyn's sweet motherly mother at a wonderful table glowing with Christmas decorations and loaded with a marvelous feast; and now a little white couch has been prepared in the very same room as the Christmas tree.

Down on her knees goes little Carolyn. "Mother, may Antonia say her prayer at your knee, too?"

"Yes, darling, surely."

"Come Antonia, dear, kneel here and put your hands together as Carolyn does."

Does the little Italian girl know how to pray to the children's Lord who said "Suffer little children to come unto me——"? Verily she does.

"Dear Jesus, thank you for giving me such a happy day with Carolyn. Thank you for the Christmas tree and the presents and the good things to eat and the nice white bed. You have been very good to little Antonia today. Oh, yes, Jesus, and thank you, too, for the bath. Amen."

The Crusader Songs

Dear Crusaders:

This month I am going to pass on to you some songs which I have heard Crusader Companies sing and which they love so much they want to share them with you.

Many Herald leaders have asked me for a copy of this song. It is to the tune of that sweet, primary song, "Just as the Stars are Shining." Pittsburgh Herald's give it to us.

I.

Just as the trumpets sounding
Waking the earth at morn,
We are the Saviour's Heralds
Sounding our golden horn.

CHORUS

Jesus' message sounding,
Just like the trumpets are we,
Making the world around us
Happy and bright and free.

II.

We are the trumpets making
Music wherever we go,
Sending the blessed gospel
Over the Earth below.

III.

How could they do without us?
Whether at work or play.
We are the Saviour's Heralds
Turning the night to day.

And for your next rally, try this song as a "round." I have never heard it better sung than by the San Francisco Crusaders at their splendid Rally at the Central Baptist Church in January. They made it echo. The tune is "Black-eyed Susan."

Shall we tell you, shall we tell you
Who we are, who we are?
Crusaders forever, Crusaders forever,
Yes, we are! Yes, we are!

See February MISSIONS for the Slogan and song of Southern California.

Pasadena Crusaders have the following song written for them by Mrs. Jennie Gale Irwin:

CRUSADERS WE

(Tune, "Who is on the Lord's Side?")

We are Young Crusaders,
Marching with our King,
We have all enlisted,
Other lives to bring.
Black, and Brown, and Yellow,
Red, and White, we claim;
All must be united
In our Lord's domain.

We are young Crusaders;
Join our ranks today.
Many still in darkness
Have not found the way.
Point them to the Saviour,
Christ of Calvary's tree;
His shed blood is able
Every soul to free.

CHORUS

Those of every nation,
Those of every hue,
Jesus died to save them,
Now he counts on You.



LAPLANDERS AT STOCKHOLM AT THE BAPTIST WORLD ALLIANCE



CHILDREN OF LEKSAND, SWEDEN

Our Variety Page, Especially for the Juniors



Greeting the Visitors. Picture to be colored

To the Boy or Girl of the C. W. C., or in a Baptist Sunday School, sending the best colored picture done in water colors or crayon, MISSIONS will give a Prize, with the name of the winner. Second prize will be honorable mention. This will be a feature of the year. These sketches are from the JAPAN PAINTING BOOK, which has color plates of each drawing. There is a story with each picture. You can get this Book for 35 cents by sending to Literature Department, 276 Fifth Avenue, New York. Let the young artists get to work. Send to MISSIONS, 276 Fifth Avenue, New York.

Write Name, Address and Age Here:

(Pictures must reach us by April 20.)

Greeting the Visitors

The doctor had said that it would take a long time for little Shichan's foot to get well, and that she might always be lame. So even on New Year's Day mother could not help thinking of this sadness.

Later in the day one of the visitors advised Fumiko's mother to take the baby to a temple. "If you pay the priest a good fee, he will pray for her," she said. "Binzuru San, the god of medicine, is very clever; stand before his image and rub his foot, and then baby's, and the little foot will soon get well."

When the visitor had gone, Fumiko's mother talked it over with Father, and they decided to take baby to the temple.

February's Prize Winners

February's first prize goes to Anna Canivan, 56 Harvey Street. (Will Anna please send us her complete address?) Doris Munroe receives second prize, while a special mention is given to four little girls of the First Baptist Church of Pittsburgh, Pa.—Mary Deckman, Martha Rubottom, Jean Charters, and Lulinda Smith—because their work was not only excellently done, but was very beautifully mounted. Stella Adams, Newton Center, Mass., J. Emerson Russell, Marion, Ohio, Elizabeth Cleveland, Detroit, Mich., Bessie Carter, Clinton, Conn., Ellen Patton, Providence, R. I., and Helen Lanskey, Rochester, N. Y., all receive honorable mention.

Please remember to write your name and address in full below the picture before sending it to us.

From One of Our Contestants

Alexandria, Ohio, Jan. 15, 1924.

To the Children's World Crusade:

I am a little girl nine years old. My mamma is dead. And I live with my grand-mamma. My grand-papa was a Baptist minister. But he died before I was born. I am a member of the Children's World Crusade of the Alexandria Baptist Church. I saw the picture in MISSIONS. I have painted it. I will be very happy if I get the prize. Your little Crusader,
Laura G. Siegfried.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

7 Landscape Avenue, Yonkers, N. Y.

Some Seasonal Suggestions

MAY FLOWERS FOR MISSIONARY MEETINGS

Poster: Unique announcement, gaily decorated with flowers, cut out of seed catalogs.

Invitation:

The Flowers of the Flowery Kingdom

Will Blossom in the Garden of

The Woman's Missionary Society
at Two o'Clock . . . May 15, 1924

Programs should be individual, daintily decorated, or one large program should be displayed in sight of the audience:

1. Lettuce
2. Lemons
3. Jack-in-the-pulpit
4. Currants
5. Lady Slippers
6. Bridal Wreath
7. Bittersweet
8. Mint and Pennyroyal
9. Heart's Ease
10. A Bunch of Daisies
11. Forget-me-nots
12. Butter-and-Eggs
13. Nightshade

Explanation of Program:

1. "Let us" sing, "Follow the Gleam."
2. Necessary business.
3. Devotional: Isaiah 35:1-10. Unbroken chain of prayer.
4. Roll call responded to with items of current news from China, gleaned from MISSIONS.
5. Summary of leaflet, "Chinese Womanhood." (3 cents).
6. Summary of "Getting Married in China." (2 cents).
7. Summary of "Home Life in China." (3 cents).
8. Offering.
9. Summary of "The School of Mothercraft." (5 cents).
10. Any one of these stories told: "A Chinese Pollyanna" (3 cents); "When Heavenly Blossoms Came to Town" (3 cents); "Yiu-ing" (3 cents).
11. Agreement of one or more persons to write letters to some of our missionaries in China.
12. Refreshments.
13. Closing Song.

Social Hour: Have the following objects numbered and placed in various parts of the room. Guests go about with pencil and paper and guess what flower each object represents:

A slipper (lady slipper); two tin pans and letter E (pansy); butter in a tea cup (buttercup); the words Monday, Wednesday, Friday, and the letter E (daisy); some sugar and peas (sweet peas); clock

with hands at four (four-o'clocks or thyme); American flag (flag); pieces of pink cloth of different shades (pinks); picture of the sun and a dish of flour (sunflower); picture of an auto and the words "United States" (carnation).—*Mrs. Claire M. Berry, Minneapolis.*

IN JAPAN

At our first meeting, while studying Japan, we had a Japanese party. Two young ladies in Japanese kimonos received the guests and said, "Ohayo" (which is the proper word among the Japanese for a greeting), "Please make your honorable entrance."

After the necessary routine business, we rendered the following program:

"Kim's Sins Fly over the Chip Tops"—a memorized reading. (This was a Korean story given in *The Baptist* of December 29.)

A map talk on our stations in Japan, stressing those in the earthquake zone. Stations mentioned were written plainly on the blackboard and the injunction given to heed the names well, as they would appear in a later feature.

When the talk closed, paper and pencils were passed and the guests requested to identify the stations by means of puzzle cards placed in different parts of the room, the object being to familiarize our women with names of stations, their correct pronunciation and geographical location, as a basis for further study. While these puzzle pictures came from an old copy of the Japan Annual, familiarity with the puzzle page in MISSIONS will either furnish leaders with the ready-made pictures or sharpen ingenuity to make their own. The prize for this contest was a New World Movement calendar.

Two little girls in costume sang a Japanese Lullaby as it would be sung in the Sunrise Kingdom, their names being Priceless Jewel and Little Treasure, the hypothetical baby being Lotus Blossom.

At the close of the program, the Japanese ladies brought in refreshments (for which dainty Japanese napkins had been provided), and offered them thus: "Honorable lady, would you like some of my poor Jappy jello?" In response to words of commendation, they replied, "It is very polite of you to praise my poor work." The refreshments consisted of jello, wafers, cheese tid bits, cakes and coffee. Little Japanese maids passed the favors, which were Japanese proverbs tied in peanut shells.

The whole affair made a very pleasant impression, in the setting of a scene rendered artistic by decoration of Japanese

lanterns hung over the electric lights. (The Forum Conductor would suggest the addition of branches of the artificial cherry blossoms so easily made by pasting tiny pink flowers cut from tissue paper upon real twigs and branches, some being as large as dwarf trees. Few decorations so easily produced are as effective as this.)

As an experiment this year, we are planning to have our women make individual booklets on Japan. On the cover will be a Japanese lantern. Inside will appear the list of ten stations worked out from the puzzle pictures, a map of the country (made on the neostyle), the stations being starred and the earthquake region covered with black court plaster. A tiny boat will rest on the Inland Sea. On another page will be the life of a Japanese missionary with pictures (procured free) from Headquarters. On other pages will appear pictures of the Fuquin Maru and colored pictures of Japan cut from magazines. The work will be done progressively in three meetings.—*Mrs. Jessie F. Cross, Muskegon, Michigan.*

STRIKING SPRING STYLES

A STYLE SHOW

Why not rouse sluggish interest with a Missionary Style Show—or omit the term "missionary" if it is taboo—and redeem your sensationalism with a program of real merit? The following might be advertised: An evening dress suit for an Assamese gentleman; Assamese costumes for ladies; a child-widow's outfit; the Sari as worn on the Bund in Shanghai this month; the latest thing in Japanese kimonos; proper Philippine dress for ladies, etc., all being displayed on living models. (What an opportunity for colored poster advertisements!) While these styles are being shown by models parading back and forth, a style expert explains not only the styles but the customs of the countries in which they are worn and how missionary work has changed the customs and the styles in most countries, for instance, foot-binding in China, the dress and morals of the people in Africa, India and Assam.

The models themselves might give impersonative talks and thus add to the natural atmosphere. Interspersing this with appropriate music (see Belle M. Brain's "Music from Foreign Mission Fields"), it would be a program to touch those unwilling to come near an ordinary missionary meeting, young as well as older people joining in the presentations.

A MANLY MAY MISSIONARY MEETING

Mmmm! Let the men show us how to have a missionary meeting—a most revolutionary change in styles. Suppose you provide a supper—potluck or otherwise—as it is easier to round up the men folks under those conditions, then have the gentlemen entertain the ladies as they sit around the tables. They might appropriately claim that it was men who put the

capital M in Missions and that men were still doing big missionary work. There are the Missionary Farmer, the Missionary Medical Man, the Missionary Preacher, Men Manual Workers (in Jaro, Philippine Islands) and a wealth of other material. With a good man to lead the singing, a male quartette for special music and at the conclusion men to show how to take up a missionary collection, this might be made a pace-setter.

(We are indebted to Mrs. Jessie F. Cross for the excellent suggestions from which the preceding two plans are adapted.)

EVERY WOMAN A MISSIONARY BROADCASTER

Literature needed: "Our Work in the Orient" (15 cents).

Program on "We Three: Christ, the Other Woman and I":

1. *Christ*. Devotional: Philip's invitation and Nathanael's declaration, John 1:43-49. Suggestions for remarks by the leader may be taken from "President's Message," p. 7.

2. *The Other Woman*. As soon as Philip found Christ he thought of another who also needed him. Quote stanza, p. 6. There is always "the other woman" to whom we must give the invitation, "Come and see." What are some of the things hindering us from giving it as we should?

(1). Are they ready? In Japan (p. 10, par. 2-4); In the Philippines (p. 11, par. 2-4; p. 12); In China (p. 13, par. 1-6; p. 14, par. 1-3; p. 15, par. 1-5; p. 16, par. 2, 3); In Assam (p. 16, par. 6); In Burma (p. 17, par. 2-4; p. 18, par. 1); In India (p. 19, par. 6-8); In Congo Land (p. 22, par. 3; p. 23); In Europe (p. 23, par. 3, 4).

(2). The hindrances: In Japan (p. 10, par. 3; p. 11, par. 2); In China (p. 13, par. 2-6; p. 14, par. 3; p. 15, par. 2; p. 16, par. 4); In Assam (p. 16, par. 6; p. 17, par. 1-3); In Burma (p. 21, par. 2-5); In Congo Land (p. 22, par. 4); In Europe (p. 23, par. 2). Close this part with summary in last paragraph, pp. 23, 24.

3. "I." A review of the individual woman's opportunity for seeing that the invitation is given to some other woman to "Come and see." Stressing of the necessity for keeping up daily Bible reading and prayer in order to be ready to see opportunities. The place missionary reading and progress have in this preparedness. Stress the fresh and vital matter given in *MISSIONS* magazine.

Topic for ten-minute, impromptu debate: Resolved: That indifference among Christian people is a greater hindrance to evangelism than the hostility of non-Christians.—Adapted from program furnished by Mrs. Claire M. Berry.

THE OPEN FORUM S. O. S.

Do you sometimes find helpful suggestions in this department?

Do you know that the Forum Conductor has to work like a galley slave to collect grist for her Methods Mill?

Then in simple kindness as well as honorable reciprocity, won't you send some plans or programs that have been tried and not found wanting? A straight diet of programs is not wholesome. We need to hear of efficient ways of doing things, and we should very much appreciate an occasional picture for a cut. The especial call is for simple things available for churches and mission circles of limited resources.

Now can't you visualize the Forum Conductor sitting at the front window eagerly watching for the postman?

N. B. *All requests for literature to carry out program suggestions should be sent direct to the Literature Department of the General Board of Promotion, 276 Fifth Ave., New York City, or to the corresponding department at 143 N. Wabash Ave., Chicago, or to 700 Ford Building, Boston, or to 504 Columbia Building, Los Angeles, California.*

A New Training Course

(Continued from *Tidings*.)

The one-year church secretarial course, inaugurated at the Baptist Missionary Training School for the first time this year, has attracted considerable attention. It is the first of its kind to be offered in this country, just as our Training School itself, with all its splendid equipment, was the first such institution for women in America. Many requests came to the School every year asking for pastor's assistants or church secretarial workers. The Woman's Home Mission Society and the Woman's Foreign Mission Society were using all the graduates each year, and it was impossible to supply these many demands. Now it is hoped that the fine new course will aid many pastors in the solution of their church assistant problems. The only requirements for entering the course are that the student must be a high school graduate, at least 18 years of age, and willing to take a religious position after completing the work. The classes include thorough work in Bible, religious education including psychology, pedagogy and church organization, Sunday school observation and practice, personal evangelism, English and business education including stenography, typewriting, bookkeeping and office methods. The Gregg School of Business has accepted students for the business subjects and the rest of the courses are taught by the very excellent Training School faculty. The course is well launched and, according to Mrs. Pinkham, president of the Training School, is the very best that can be devised or given. A diploma is granted for the completed course at the end of the year and there are more demands from churches than can possibly be supplied as yet. The total tuition is \$93 for day students and \$340 (includes room and board) for dormitory students.





A VISIT TO AN OUTSTATION

Emma Brodbeck, of Yachow, West China, writes interestingly of her journey to one of the outstations, Uin Chin, a day's journey from Yachow, where she had gone for a two weeks' Bible class with the women: "Like all the roads leading out of Yachow, this is one of the most beautiful roads I have ever traveled—hills, rivers, mountains and passes, beauty everywhere. The road, however, is especially bad for bandits, with robberies almost every day. I had a brave and efficient escort of ten men who told me not to fear, but even at that, I think they were more worried than I was. We saw no bandits and got through safely. On my first trip to Uin Chin, a woman who first saw me on the street dropped into the chapel out of curiosity to look at the foreigner. When she found we were studying, she came every day and although she had been unable to recognize a character, she made surprising progress. My next visit here was a year and a half later when I stopped over for a day on my way home from a farther station. I truly marveled at her, for instead of losing her books, as the women always promptly do as soon as I leave, she had gone on, and with the help of neighbor children had learned to read them. If she had not begged so hard that I come back this fall to teach, I doubt if I would have made this trip. She seems to be fulfilling my greatest hopes for her. She is really searching for the truth, and has a true evangelical spirit, giving out to others as fast as she learns. 'Oh! I do believe. I do love Jesus,' she says, 'But there is no one to teach me when you are gone.'"

PERSONAL LOSSES IN THE EARTHQUAKE

Personal losses are considerable on the part of missionaries whose homes were burned. Nothing was saved, nothing could be saved. We had insured books, furniture, bedding, clothing, etc., for 8,000 yen, and hoped the Insurance Company, a foreign one, would meet the loss. But when we put in our claim, word came back drawing attention to the earthquake clause in the policy and refusing to admit any claim. There is talk of the Japanese Companies paying five or ten per cent on their policies, but I'm afraid it is only talk. Fortunately for us, our furlough time is due. We had already booked our passage when the catastrophe occurred. That relieves of the necessity of furnishing till we come back. As we had sufficient ready money to buy clothes, we have not had the same anxiety and trouble as the others who have to begin at once to replace as much as they can of what was lost. But the problem will face us later on when we return. I feel especially sorry for Dr. and Mrs. Holton with their family and the necessity for replacing everything, including a valuable library which he can hardly do without if he is to make the most of his gifts.—William Wynd.

MISSIONS' PUZZLE PAGE

1 . oin . ur . ext . aster . hopping <i>Supply missing first letters which when read down will spell a missionary's name</i>	2  ING Name of a missionary	3 A term for Mother & a term for you so combined as to form a missionary's name
4  Name of a missionary	5  Missionary's name	6  Name of a missionary

SERIES FOR 1924. No. 4

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924:

First Prize—One worth while book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to March Puzzles

1. Mrs. Edna B. Peacock.
2. Rev. L. H. Randle.
3. Miss Mary L. Parish.
4. Rev. T. V. Witter.
5. Miss Eva Fewel.
6. Rev. W. C. Owen.

Words to Look Out for

Yokohama, not Yokohamma
 Handful, not handfull
 Include, not includ
 Renew, not renue
 Renewal, not renewel.
 Answer, not annser
 Shepherd, not shephard
 Privilege, not priveledge
 Scarcely, not scarsely
 Grammar, not grammer
 Brilliant, not brilliant
 Praise, not prayse
 Written, not writen
 Evidently, not evedently
 Salary, not salery

Saving, not saveing
 Difficult, not difcult
 Sense, not sence
 Sincerely, not sincerley
 Calendar, not calander
 Opinion, not oppinion
 Knowledge, not knolage
 Chief, not cheif
 Cemetery, not cemetary
 Pronunciation, not pronounciation

Little Language Lessons

Don't say *beside* when you mean *besides*. *Beside* means next to; e. g., I stood beside him. *Besides* means in addition to; e. g., besides, we gave him a book.

To determine whether to use a singular or plural verb following "athletics," apply this test. If athletics refers to physical training, use the singular verb; e. g., athletics has benefited me greatly. If it refers to sports, use the plural verb; e. g., athletics are much indulged in at Vassar.



ALWAYS READY FOR

Baker's Breakfast Cocoa

Growing children want and frequently need more nourishment than adults, owing to the activity of their restless little bodies.



Baker's Cocoa fills all the requirements of the dietitian and physician as a delicious, pure and healthful beverage.

Just as good for older people.

REG. U. S. PAT. OFF.

It is the cocoa of high quality

Made only by

Walter Baker & Co. Ltd.

Established 1780

Mills at Dorchester, Mass. and Montreal, Canada

BOOKLET OF CHOICE RECIPES SENT FREE

A Spelling Rule

When "ie" and "ei" both spell "e,"
 How can we tell which it shall be?
 Here is a rule you may believe,
 That never, never will deceive,
 And all such troubles will relieve.
 A simpler rule you can't conceive.
 It is made of many pieces,
 To puzzle daughters, sons and nieces,
 Yet with it all the trouble ceases.
 After "C" an "E" apply;
 After other letters "I."
 Thus a general in a siege
 Writes a letter to his liege,
 Or an army holds its field
 And will never deign to yield
 While a warrior holds to shield
 Or has strength his arm to wield.
 Two exceptions we must note,
 Which all scholars learn by rote;
 Leisure is the first of these,
 For the second we have seize.
 Now you know the simple rule,
 Learn it quick, and off to school.

Baptists Begin Work in Haiti

From the Baptist Missionary Magazine, March, 1824

Rev. M. Paul (Missionary of the Baptist Missionary Society of Massachusetts) sailed from Boston May 31st in the schooner *Alert*, Capt. Lindsay. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq., Treasurer of the Mass. Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom house and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted, to preach the gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety, he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected, and religious privileges enjoyed as they are in the United States of America."

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visit-

ing families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear.

Throughout the whole course of his labours and teachings in public, and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally solemn and respectful as they would have been in any part of the United States. (See page 225.)

Foreign Missionary Record

SAILED

From New York City, Feb. 9, on the *City of Lahore*, Rev. and Mrs. E. E. Silliman for South India.

From New York City, Feb. 9, on the *Tyrrenia*, Rev. and Mrs. L. B. Rogers and son, Miss Hazel Shank and Rev. A. C. Darrow for Burma.

From San Francisco, Feb. 19, on the *President Wilson*, Mrs. J. Speicher for South China and Miss Esther Hokanson for East China.

From Seattle, Feb. 26, on the *President McKinley*, Miss Elma Tharp for Japan.

BORN

To Rev. and Mrs. K. G. Hobart of Chaochowfu, South China, a daughter, Eleanor Ruth, June 20, 1923.

To Rev. and Mrs. F. M. Derwacter of Himeji, Japan, a daughter, Mary Louise, Jan. 26, 1924.

To Rev. and Mrs. L. C. Kitchen of Bhimpore, Bengal-Orissa, a son, Feb. 6, 1924.

To Mr. and Mrs. L. A. Lovegren of Yachowfu, West China, a son, Norman Victor, Jan. 2, 1924.

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Three year course for high school graduates

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BETHEL ACADEMY AND THEOLOGICAL SEMINARY
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Enrollment of 363

G. Arvid Hagstrom, D.D., President

SEMINARY, founded 1871—Offers three years' course leading up to degrees B.D. and Th.B.; also a special two years' course for the degree Th.G. Prepares students for bilingual work.

BIBLE and MISSIONARY TRAINING COURSE—Offering a two years' course in the English language, preparing for all forms of missionary work.

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A School with a Purpose, which makes Investments of Life and Money Worth While.

KEUKA COLLEGE

KEUKA PARK, NEW YORK

Summer term June 30 to August 9. Special attention given to training teachers, church workers, and students who desire to do advanced study during the summer. Expenses moderate. Fall term begins September 22.

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A NEW RECRUIT SAILS ON ONE MONTH'S NOTICE

Miss Hazel F. Shank of Fruita, Colo., sailed Feb. 9th, to work with Miss Annie L. Prince in the English Girls' High School at Moulmein, Burma. Miss M. Ethel Jones who has been associated with Miss Prince in this school will not be with her this coming year. Miss Helen Good is now at home on furlough after eight strenuous years on the field, and Miss Jones, who went out for a short term, must return in the early spring because of illness in her family. It would be quite impossible for Miss Prince to carry on the work of this school of 132 pupils, of whom about 100 are boarders, without assistance until Miss Good returns. Miss Shank is happy in anticipation of her missionary service as she goes out to fill this emergency. Miss Shank graduated from High School in 1915 and received her Pd. B. and A. B. degrees from Colorado State Teachers' College in 1918 and 1923, respectively. She spent the fall of 1923 in special study at Dr. White's Bible School in New York and had been very successful in her several years of teaching. With this experience she is well equipped to fill this most urgent need in Moulmein. Since this appointment came very suddenly and unexpectedly there was only one month in which to make preparations for her departure. This was long enough, however, for the women of the Rocky Mountain District to prepare countless articles for her outfit and to shower her with gifts wherewith she might give better service in Burma.

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THE MISSIONARIES AND THE DEBT!

The following is taken from a letter of one of the missionaries of the Woman's Foreign Mission Society: "I want to do something to help out about the debt. I cannot bear to take so much salary when the Board is in debt. I have tried it and find I can get on all right, besides saving for vacation, with 50 less rupees per month, so I am sending an order to have the Treasurer pay our Society \$100 from my salary and six months later I'll send \$100 more. Please do not think of this as anything hard for me. I shall certainly be much happier and I will pray much for the giving at home too." Another missionary writes: "That great debt is dreadful! It pains me very much to think that my salary is being borrowed! It makes me feel that I don't want to take it, as I do without things if I must borrow."

A REAL LOSS TO ASSAM

Miss Ella C. Bond, who worked sacrificially for the Garos of Assam for 30 years and more, has been released from physical suffering and received her reward. She left the field last May, arriving home in July. She had worked with Dr. M. C. Mason for many months to complete the translation of the Old Testament into the vernacular, as she had previously collaborated with him in the production of a Garo-English Dictionary some years ago. Dr. Mason remains on the field to see the whole Bible through the Press before he completes his 50 years of service and comes home. Miss Bond was an alumna of Vassar and a teacher at Peddy Institute and Suffield Academy before going to Assam. She taught scores of Garo boys and girls in the Middle English School and mothered the girls in her department. Hundreds of these live in tidy village homes, with clean little ones, and are themselves attractive wives and mothers. They will never forget her teaching and her unselfish service during their years of training. She served "in the trenches" of heathenism for a generation without faltering and without complaint. Her wishes were always subservient to the wishes of others; her personal plans conditional upon the plans of others. She longed to return to her beloved people once more, but yielded to the will of her Heavenly Father. We who labored with her will not soon forget her Christlike life, and recall her steady conscientious daily performance of her daily task. She leaves an aching void in many hearts and a great vacancy in the Mission force.—Mrs. Walter C. Mason.

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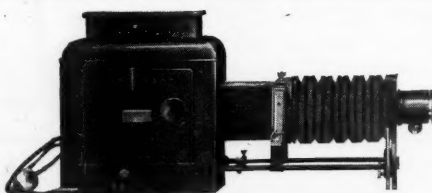
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Christian Faith and Evolution, by H. A. Johnston (Doran; 15c).
Race Problems in the New Africa, by W. C. Willoughby (Oxford Press).
Christ in the Poetry of Today, by Martha F. Crow (The Woman's Press; \$2.00).
Taming of Ambo, by D. S. Batley (Macmillan).
Annals of a Life of Faith, by James Sunderland.
Labour in India, by Janet H. Kilman (Doran; \$4.00).
Borrowed Axes, by R. H. Conwell (Judson Press; \$1.25).
Damascus Gate, by E. Raymond (Doran; \$2.00).
Conflict and Conquest in Holiness, by J. C. Massee (Revell; \$1.50).
Erromanga, by H. A. Robertson (Doran; \$1.50).
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The Evolution of an Endeavorer, by Wm. Shaw (Christian Endeavor World; \$2.50).
The Battle Over the Bible, by Straton & Potter (Doran; 50c).
Buddhism and Buddhists in China, by L. Hodous (Macmillan; \$1.25).
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☆☆☆

AS ONE RESULT of the New World Movement, \$11,500 has been spent for the purchase of a building in the heart of Bohemian New York as a home for the Czechoslovak church which has a membership of 42 and a Sunday school of 75, with a staff of 12 workers, of whom 10 are volunteers. This church ministers to more than 300 people each week.

☆☆☆

The District Board of the South Pacific District will meet in Los Angeles on Tuesday, April 1st, and the district meeting will be with the Pomona First Baptist Church, April 2-3. The program is to be more on the conference plan than usual, with addresses from our missionaries. At the banquet on the closing evening a prize will be awarded for the best suggested outline of program for the local church society.

MISSIONS begins in this issue a Remarkable Story of Americanization, "Highways to the Friendly Heart," which will run through three issues. Do not miss it.